AUTARCHY:
OR, THE
ART
OF
Self-Government,
IN A
MORAL ESSAY.

In Three PARTS.

First Written to a Gentleman in the University, and since fitted for Publick Use.

Ἀνέχου καὶ ἀπέχου. Epict.

LONDON,
Printed for *Dorman Newman*, at the *King's Arms* in the *Poultry*, 1691.

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TO THE

Right Honourable

JOHN

EARL of *Bridgwater*, Viscount *Brackly*, and Baron of *Elteſmere*, Lord Lieutenant of the County of *Bucks*, &c.

My Honoured Lord,

AFter ſo many Years Labours in explaining and inculcating the Chriſtian Religion, I doubt the true Notion of it is ſtill unknown (I am ſure the Power of it is) to the common ſort

of Chriſtians: Some confine it to this Party, and others to that; and many place it in a Theory of Doctrines never reduc'd into practice, unleſs it be in ſtarcht Hypocriſie, in affected Tones, extemporary Effuſions, enthuſiaſtick Inſpirations, loud Prayers, and long Preachings; and the running after ſuch Men, and having their Perſons in Admiration, is that which theſe Men take to be Religion. And moſt make ſuch a noiſe about Religion, which is the Means, that they have no regard to that which is the End. Mean while there is one thing agreed to by all, of what Sect or Faction ſoever, as neceſſary, though moſt of all neglected, and that is Morality. *And though this Word is vulgarly taken to ſignifie nothing but a kind of* Heathen Honeſty; *yet I ſhall not fear to ſay, That it is the Eſſential Part of that which we call Religion, and the End of all our Writings and Diſputes about*

about it. For the Christian acceptation of the Word Morality *is nothing else, but the Conformity of our Manners to the Rules of Jesus, and living as Christians are taught to do by the Principles of their Religion. And this respects a Threefold Object, God, our Neighbour, and our Selves. To God we owe Devotion, and the highest Fear, Love, &c. To Man an universal Love and Charity: and to our Selves Temperance and Sobriety. And this was the Summ of Practical Religion in the Old Testament (as appears by* Micah 6. 8.*) and in the New, as St.* Paul *will inform us,* Tit. 2. 12. *These were the Duties taught by God to the Gentiles under the Law of Nature, and to the Jews under the* Mosaick *Dispensation; and afterwards refin'd, exalted, and spiritualized by our Blessed Lord, and imposed upon his Disciples in all Ages under the Christian. These are absolutely neces-*

ſary for every Chriſtian Man; and whatſoever Allowances will be granted to our Weakneſs and Blindneſs, in the other World (which will be Anſwerable to God's infinite Goodneſs); yet I am ſure, there will be none for our impenitent Immoralities.

This may plead my Excuſe for making Morality my ſubject, and then for that particular part of it which conſiſts in governing a Man's ſelf, I need premiſe nothing to what you will find in the following Papers; but that it is the Inſtrument of all the reſt, without which they cannot be exerciſed, and which therefore ought to be firſt learned. It virtually, at leaſt, contains all, or moſt Morality in it; and, if it were well practiſed, in all its Parts and Branches, it would ſoon abate the Spirit of Pride, Bitterneſs, and Malice which rages in the World; and teach Men, Love, Kindneſs, Sweetneſs of Converſation, Meekneſs, and Humility.

It

It would make Men happy in themſelves, and happy in one another.

Whilſt others therefore (My Lord) have been fiercely diſputing and wrangling about the Government of the Nation, the Humble Author hereof, ſitting under Your Shadow in peace, thought it his greater Concern to turn his Thoughts inward, and ſtudy the Government of of himſelf; whoſe Meditations, from a very ſmall beginning, ſent to his Friend, have extended themſelves to the Dimenſions You here find them in; and, wrapt up in theſe Papers, are laid at Your Lordſhip's Feet, not ſo much to inform your Underſtanding, as to beg Your Protection.

My Lord, the Authour is ſenſible, and the World muſt confeſs, That You want not theſe Inſtructions. God hath given You and Your vertuous and happy Conſort (the true Partner of Your Joys and Griefs) the victory

over Your Passions and Appetites; and having exercised You Both in an inheard of Affliction, hath now return'd in Mercy, and hath more than built up Your Breaches. All which hath (I doubt not) taught You to look upward to God in all his Dispensations, to look inward and govern Your Selves, and to look downward and despise the World, keeping Your Self unspotted from its Vices.

Though therefore these Papers should be of no use to You, yet if You shall honour them so far as to place them in Your Library among the Learned, and shall commend them to the Perusal of my Young Lord, and the rest of Your Children when they come to Years of discretion, and are fit to entertain such Thoughts as these, the Authour shall have his End in this Dedication.

May

May Your Lordship's Issue be numerous, and grow up like Olive-Plants round about Your Table: May They be Good as well as Great, and increase in Vertue and Piety so fast, that They may anticipate these Counsels, and render all the following Arguments useless. Which is the daily Prayer of;

My Noble Lord,

Edtesb.
Jan. 12.
169⅞.

Your Lordship's

most Humble

Servant, and Chaplain,

G. B.

A Præmonition TO THE READERS.

THO' the Form of this Eſſay is Epiſtolar, and was directed to a Young Gentleman in the Univerſity, as the Title informs you; yet the Author now, by its Publication, deſigns it for every Man, and deſires each Reader to imagine himſelf to be the *Dorotheus* therein mentioned. And though it concerns young Men eſpecially (becauſe it ought to be their great Care, who are hereby prepared againſt a numerous Army of Fleſhly Luſts, ready to aſſault them; and they of all Men ſhould lay a good Foundation of Vertue and Piety, and remember their Creator); yet thoſe that are aged muſt not think them-

themselves unconcern'd, unless they have finished this great Work, or made some tolerable Progress in it. For as their Means are greater (having passed by the Importunities of Youthful Lusts, and seen their Vanity) so their Need is greater, having passed great part of their Journey, and so are nearer their End, and the Account they must give to their Creator.

The whole was written originally for the Use of a Scholar, and so may perhaps smell too much of University Learning; yet it hath been much allay'd for vulgar use: and if here and there it doth retain any Signatures of its original, yet most part is plain, and fitted for common Readers.

The general Subject of it is, *Morality*, or the Practice of Vertue and Piety, which is the Essence of true Religion. And if there be any Notions in the *First Part* out of the common Road, they were thought necessary, in the first draught, to give a tolerable account of the Reasons of the Conjunction of the Two Natures in us, and of the Goodness of our Creator, in ordering it to be so: and they are still

retain'd

retain'd for the ſame reaſon. And the vulgar Reader may (if he pleaſe) paſs them over to that which is more uſeful for him.

The particular Duty explained and preſſed, he calls *Autarchy* or *Self-Government*, which is the reſtraining part of Vertue, or the Power it has to curb our Appetites and Paſſions. A Leſſon which he commends with ſo much Zeal, becauſe no Vertue can be long practiſed without it.

The Way that he hath taken is inſtructive in the *Firſt Part*, and perſuaſive in the *Two* other: for it ſeems a natural Method, firſt to explain and then perſuade. And all *Three* are laid before every Man that will give himſelf but leave to conſider, Wherefore he is ſent into this World? and Whither he muſt go when he leaves it? And the Author can only add his Prayers that they may have their Effect, in diſcovering the Fallacies of *Senſuality*, and in turning the Sinner from the Errour of his Way.

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AUTAR-

AUTARCHY:

OR, THE ART of Self-Government.

The First PART.

WHEREIN

The Nature of Autarchy *is Explain'd, and the Rules of its Exercise laid down.*

§. 1. THO' the Religion that the Holy *Jesus* brought down from Heaven seem'd contriv'd by Infinite Wisdom and Goodness, and adapted to render us innocent here, and happy hereafter;

yet if you look into the World (into which you are, moſt dear *Dorotheus*, now ere long to enter, and in which you muſt live) you will find that moſt of thoſe that have received, and do ſtill zealouſly own this holy Profeſſion, do yet live in the greateſt oppoſition to it. Religion poſſeſſeth the Head, and not the Heart, and Men are mightily concerned about its Doctrines, but not at all about its Duties. Its power over Men, as to the conformity of their Lives, is much weakned and decay'd, and the Spiritual Life ready to expire. Some Duties, 'tis true, are obſerv'd, out of Deſign; and its Out-ſide, for ſome political Reaſons, maintain'd; but if you draw the Curtain, and look into the in-ſide of Men's Practice, there is little but what is counterfeit and Repreſentations, Scenes and Shows. All the Noiſe that it makes, is from Men's loud Diſputes, and its being bandied backward and forward betwixt oppoſite Parties; but for any real Uſe that there is made of it, there is little, but that it is made to be a ſtalking-

ſtalking-horſe for Ambition; to ſanctifie a bad Cauſe, and a cloak for its Deformity. Its holy Doctrines are ſilenced and laid to ſleep; only now and then one taken up, and awaken'd to ſerve a Party, and then laid down again, when no longer uſeful.

Nor is the Law of *Chriſt* only (the Perfection of all Laws) but that of Nature and common Equity alſo violated amongſt us. Property and Selfiſhneſs hath ingroſſed all Hearts, ſo that whatſoever can be got either by Fraud or Violence, and poſſeſſed without danger of the Law, is counted our own; and what we account to be our own, we think we may uſe as we pleaſe. Indeed there is a rude notion of Juſtice among the Vulgar, but it is only pleaded when they think they are injur'd; and exerted when they are like to be Gainers by it: But as for Truth (a piece of Juſtice we owe to all Men) there is little or no regard to it (eſpecially in dealings); but Men ſwear, lye and diſſemble, and will maintain that there is a neceſſity ſo to

do. Hence it is, that Oaths (which were of old Sacred) are now of no Validity; yea, and the common use of Speech, in bargains, is to no purpose: Lying is become so clamorous, that it hath took away our Senses, and we had as good be deaf and dumb as hear and talk among Men: And then for Charity (that God-like Vertue) the higheſt notion of it is quite loſt amongſt us, and we never give but when natural compaſſion wrings it out of our hands.

Mean while Ambition is reſtleſs, and rages ſo in the World that it overturns whole Kingdoms, and buries thouſands in their Ruines: and Pride (that reigns among all Sects and in all ſhapes) will not ſuffer us to know our ſelves, or be quiet with others: And beſides theſe, there is ſuch a deluge of inhumane Vices (for ſo I call thoſe that are unworthy of Man, and below the Beaſt) broken in upon us from Hell, that no Pen is able to deſcribe, no Vertue oppoſe: for Man is become the greateſt Enemy to himſelf, and cruelly

cruelly wounds his own Being; ſo that the Love of our ſelves can ſerve no longer as a rule to meaſure our Love to others by, and the *Apoſtle*'s aſſertion (*No man ever yet hated his own Fleſh*) ſeems not to hold in our times. In a word, we are ſunk below Heatheniſm, while *Turks* and *Infidels* upbraid us. Impiety hath over-run the World, and our bleſſed Lord's Prophecy is too much verified, *Matt.* 24. 10, 11, *&c.* 'Tis time then that thoſe days ſhould be ſhortned, that any Fleſh ſhould be ſaved; and that he ſhould haſten his coming, for he ſhall hardly find his Faith upon the Earth.

§. 2. And yet after all, it muſt be confeſs'd that this general *Apoſtaſie* of the greateſt part of Mankind cannot be laid to the charge of God, or to any defect in revealed Religion. He hath fenced and cultivated his Vineyard, though it brings forth wild Grapes, and hath us'd all means poſſible to ſave us but one, and that is ſuch an irreſiſtible Grace upon all Men, which ſome have fanſied to be beſtowed upon

those that are effectually called; such I mean as would carry us to Heaven by force, and save us whether we will or no. His Precepts are holy and just, and require of us nothing but what is reasonable to be exacted, and feasible to be done; besides, his Commands are certainly our Interest as well as Duty; they are such as would settle Peace and Prosperity amongst Men, restore the golden Age, and make every Man happy with his Neighbour and happy in himself; they enjoin nothing but Love, Peace, Meekness, Long-suffering and Courtesie amongst all men, and would necessarily banish Hatred, Malice, and revenge, and all the inimical Vices from humane Society: And to render him happier yet, by Sobriety and Temperance they would settle Health in his Body, and Peace and Contentment in his Soul. All this the *Christian Religion* doth upon great and precious Promises, both of this Life and of that which is to come, and upon Threats proportionable to its Promises; by which

Means,

Means; and by the powerful Ministery of those appointed to this Service, God hath secured to himself in all Ages some Witnesses of the inherent Power and Energy of Piety; which like so many stars, adorn and enlighten our dark Times.

§. 3. It may now be justly enquir'd into, why so amiable and reasonable a Religion, so profitable to every Man, and suited to his true Interest, should not have the same Influence upon all, and captivate every understanding? Why the same cause should not have the same effect, and the same Means prove successful to every one that uses it? especially seeing there is no fatal sentence to the contrary, nor do any labour under eternal Fetters, which binds their Hands from receiving what is offer'd to them? One would think that the same advantageous Pardon should be embrac'd by every rational Creature, and the same Word prove alike; not the savour of Life to some and of of Death to others. And certainly the fault must be in our selves

only, and in the indiſpoſition of the Patient, which may produce contrary Effects: For thus, the ſame Heat melts down Wax and hardens Clay. Nor is this Indiſpoſition generally in our Reaſon and Underſtanding, but in our Affections. We all know the Will of God and our own Intereſts well enough, and accordingly we ſhould reſolve upon a new Life, and perform our Reſolutions; but, alas! Man is not uſually Maſter of himſelf, and of his own Intentions. The Government that God hath ſettled in us is ſore ſhatter'd, if not quite diſſolv'd. His Vice-Roy (Reaſon) is under confinement; and the Senſes ſeduced from their duty; the Appetites (like diſſolute *Janiſaries* in an *Interregnum*) domineer and carry all before them; and the Paſſions, like the *Mobb*, pretend to ſettle the State, and make ſuch a Noiſe, that the ſoft Meſſages of Peace, though from God, cannot be heard: for, Firſt, Man is uſually brought under bondage to the Earthly part, and the higher Faculties captivated by the lower;

er; he is carnal and ſold under Sin, and ſo cannot do what he would: The Fall of *Adam* has weakned his ſpiritual Powers, and brought them down, ſo that they ſtand upon even ground with the lower Appetites; and Cuſtom and a ſlaviſh yielding up our native Freedom have made us abſolute Slaves to our ſenſual Part. And hence it is, that though we are convinc'd of the Neceſſity and Benefit of Vertue before, and of Repentance after we have offended, and promiſe, and (perhaps ſincerely) intend to act accordingly, yet after all we fail in our Performances, and break our Reſolutions. The next Temptation bears all our Vows and Faith away with it; we have diſabled our ſelves, and (being under a kind of Confinement) can promiſe much, but perform nothing. And then, Secondly, Senſuality being got into the Throne fortifies it ſelf there, with ſpecious declarations of the lawfulneſs of its Title; and poſſeſſes the poor deluded with the mighty hopes of its Profits, Pleaſures, and

Advan-

Advantages. It represents the Comforts of Eat, Drink, and be Merry, to the utmost advantage: It crys up the Felicity of sinful Freedom, and is always inculcating the Severities and Chains of Vertue. It represents Religion, sowre and austere, and draws her picture, like *Magdalene*, always weeping. By these her false Representations, and the Echo's of the Appetite, poor Reason cannot be heard. Hence it is that we first entertain, and (by conversation) begin to love, and then doat on, and at last espouse our Vices, not to be separated as long as the Body and Soul hold together. Thus we are fallen since we came into this World as well as before, and *Adam* was not the only Betrayer of himself and his Posterity.

§. 4. In this Condition, 'twould be a great piece of Charity and Justice to restore the Captive Prince, and break those Fetters wherewith the rational part is bound up; to restore the Man to that state that God made and intended he should live in; that the Soul might govern the Body, and the reasonable

sonable Will the Appetite; so that he might live as a rational Creature, and act as one that is moved upon future Hopes and Fears, and not upon present Enjoyments without respect to the fatal Consequences thereof: For, if the Man were but brought to himself, and to the use of his Understanding, Vertue and Piety would find as ready entertainment as now Vice doth. He would then exercise his Reason instead of Sense, and consider the end of vitious Actions; the present Enjoyment and future Reward would be brought into the Balance, and Hell and Heaven consider'd as well as present Earth. The Inclinations to sin would be less forcible, and the propensities of Nature which arise out of Appetites would draw but moderately, and tho' they had a proper Motion, yet they would submit to the stronger Power of the first Mover. Righteous Reason would then sit enthron'd, and give sentence according to our true Interest present and to come, and the Will having once determin'd, whole Nature would

would move forcibly towards the Object; there would be no hanging back towards *Sodom*, or hankering after the Flesh-pots of *Egypt*: Men would go on in Piety chearfully, and run the way of God's Commandments having their Hearts enlarged. 'Tis the Empire of the Soul, and the Power of managing the Body to our spiritual Advantages, with its attendant Desires (which in the ensuing papers I would to the utmost of my power contribute to) that can only restore Piety and Innocency to the World. For *Autarchy* is a preparation of the heart for Vertue, and cultivates, tills, and sweetens this our spiritual Ground towards an Increase of many-fold.

§. 5. Nor is this Lesson so hard, much less insuperable, but what is and must be daily practised in secular Affairs of this Life, so that we cannot be Men, or live without it. We cannot enjoy all things, and therefore must deny our selves many things: and what is done upon worldly considerations, may sure be done more easily upon those that are spiritual, by how much

much these are more considerable than the other, and God is more ready to serve us with his assisting Grace in this his own Work. Besides, this cannot be difficult to Youth, who having not contracted any inveterate habits of Sensuality, are more at liberty: Nor can it be unattainable to Manhood, who, having passed over the Vanities of Youth, commonly choose what is profitable; much less to Old-Age, who have now no delight in Vanities, nor pleasure in them. Thus every Age hath its advantages as well as disadvantages, that no Man may complain that *Self-Government* is absolutely impossible. However let every Man of what Degree or Age, consider that this Duty is necessary, not only to this Life, but to that which is to come; and that the Grace of God (that bringeth Salvation) teaches us that we should *deny all Ungodliness and worldly Lusts, and live soberly, righteously, and godly in this present World.*

§. 6. This then (my *Dorotheus*) being my present work, the end of this triple

ciple Essay, and the mark which each Discourse aims at I shall,

I. *Explain the Nature of this Duty, and lay down the Rules of its Practice.*

II. *Vindicate it from the Imputations of Austerity, Sourness, Tyranny, and other the accusations of Voluptuousness. And if I act not only defensively but offensively, and make now and then an Incursion into the Territories of Sensuality, carry away her Pretences captive, and expose them to Contempt; it will conduce to the Establishment of Autarchy in every Man's Heart, who shall be open to receive her.*

III. *I shall consider the outward Advantages of* Autarchy, *and settle her right to all things which are desirable in this World. All which put together will be a sufficient Explanation and Defence of* Autarchy, *whose Cause I have undertaken. And this I shall include in Three Letters, which shall be as Three several Stages;*

figure, at the end of each of which the Reader may sit down, reflect himself, and consider what hath been taught him.

§. 7. I. To begin with the *Nature of Anarchy*, or Self-Government. That I may lay a good Foundation and view the Fountain of these sweet and bitter Waters that flow from the same Composition; you must know, that as every Man is made up of a double Nature, the Soul and Body; so he may find in himself a twofold Principle of Apprehension, Understanding and Sense; as also, of Inclination and Tendency, the Will and the Appetite; the *First* proceeding from the Spiritual, the *Second* from the Carnal part; that truly Angelical, this common with us to the Beasts below us.

The *First*, is the Heavenly or Spiritual Part of Man, the chief Faculty of which is the *Understanding*, which the *Greek* Philosophers call τὸ ἡγεμονικὸν, the *Imperial* or *Governing* Faculty, because its Office is to guide the blind and

and heedleſs earthly Part, with its Luſts and Appetites, as the Rider doth the Horſe with Bit and Bridle, or the Mariner doth the Ship with the Helm and Compaſs. This is the cœleſtial Part, and directs us to deſire nothing but what is really good for us, both as to the preſent and future time; I mean, to fear our Creatour, keep his Commandments, live vertuouſly and ſoberly here, and, conſequently, happily hereafter; and, for the attainment of future Happineſs, to deny our ſelves ſuch Pleaſures and Enjoyments as would in the end endanger it. Thus we are taught to abhor Poiſon, though made up in the moſt ſweet and delicious Potion: And even the Vulgar (though otherwiſe ſufficiently inclinable thereunto) ſhall, upon theſe grounds, deny themſelves Mirth, Leiſure, Jollity, and other Delights of the Body; and, inſtead of theſe, apply themſelves to Labour and Hardſhip, till they have made them habitual; and this, not becauſe they hate the the firſt, and love the latter, but becauſe

cause they are sensible that their Purse or Body will not hold out in their pursuits. And thus also the Christian (governing himself according to the dictates of the Spiritual Nature, and acting as a rational Creature, upon Arguments drawn from future Hopes and Expectations, as well as from present good) abstains from unjust Gains and unlawful Pleasures, and bridles his Natural Inclinations to any thing that may offend his God or his Neighbour. And this he continues to do, till he hath at last broken a Feral Nature to the Bit and Bridle, and made a kind of Habit of Piety.

The *Second* is the Sensual Nature arising out of the counter-part of Man, the Body. This is the Terrestrial Part, and incites us to desire present Pleasure (or at least that which seems to be so to us) without any consideration of its Consequents or Effects: For the brutish Part in Man is the same with that in Beasts; uncapable of the future Prospect of Good and Evil, and fully satisfied with what is present. So truly Bestial is this lower part of our Nature, that it admits not of Hopes or Fears, but tends greedily to pre-

ſent Enjoyment. This is that Conduit, by which the Devil conveys his Temptations into us, and the Inſtrument by which we deſtroy our ſelves: Hence it is, that we know no Moderation in the uſe of animal Pleaſures; but run into that Exceſs, from whence proceeds the dreadful Catalogue of Crimes which St. *Paul* enumerates as *The Fruits of the Fleſh*, Gal. 5. 19, 20, 21.

Q. 8. It may be here queſtioned, by ſome, (with more Curioſity, perhaps, than Profit, were it not that we ſhould be jealous over every thing that might eclipſe the Divine Goodneſs) Why the ever Gracious and Merciful Deity ſhould infuſe the Pure Spirit, freſh, new-created, and immaculate into the defil'd Veſſels of the Body? Why ſhould he join ſuch ἀσύμφατα, ſuch diſagreeing Natures, the Heavenly to the Earthly Vehicle, there to loſe not only its Glory but Innocency? For what is this, but *Mezentius* like, (might *Atheiſm* object) to join the living and dead Bodies together, that the one might die leiſurely, but infallibly, by the Putrefaction of the other? or, to put an undefiled Virgin (innocent and unknowing

knowing of Sin) into the Stews, where she shall meet with Temptations of all sorts to sollicite her Chastity, and from whence, morally, it is impossible for her to escape unpolluted?

'Tis true, the Doctrine of the continual Creation of humane Souls, and their Infusion into Bodies, is obvious to these and other mighty Prejudices, as that of their Traduction is to greater; and therefore some thoughtful Men have revived a long-since-forgotten *Hypothesis* of the Creation of all humane Souls, together with the Angels, and other invisible Beings before that of the visible, of their Lapse from their Primitive Integrity (as likewise did the Angels, and Mankind after both) and (after a long time of Inactivity) of their being sent down to Bodies diversly circumstantiated according to their several demerits, there to grind in their Prison-houses till Time had worn out, and the Divine Pity forgiven them their Crimes; till Grace and the Exercise of Vertue had reviv'd the Coelestial Fire, and the lost Image of God in them, *&c.* This is the *Pre-existentian* Doctrine, which, (they say) would fitly solve

all the doubts about the Goodneſs of God in our Origination, and diſſolve all that Darkneſs that ſeems to obſcure the Face of Providence. I mention not this Opinion becauſe I would oblige any Man to believe it, but for its Novelty as to moſt Men, and for its Ingenuity; nor would I perſwade you to it, if you can clear the Divine Goodneſs or Juſtice without it: For it is not only the Privilege of the Schools to diſpute, but of every Chriſtian modeſtly to opine freely of things undefin'd by God and his Church. But ſeeing this *Hypotheſis* receives ſo little Light from reveal'd Religion that it is generally look'd upon as the Product of Fancy, I ſhall endeavour to untie the Knot in plainer Terms, and upon more allowed Principles; wherein I muſt yet run back as high as the Fall of Angels.

§. 9. When Heaven, by the Lapſe of ſo many of its Inhabitants, firſt, into a ſtate of Sin, and then, into that of Puniſhment (bound up in everlaſting Chains againſt the Judgment of the great Day) became ſomething empty, and the Cœleſtial Powers were reduced to a leſſer Number; it pleaſed the Creatour of all things,

things, in order to the filling up of those Vacancies, to make a Race of Creatures of a mixt and middle Nature, a little lower than the Angels, and yet higher than the Beasts that perish: Man I mean, Partaker of both the Heavenly and Earthly Natures united together; that the Earthly Part might teach him Humility, to avoid the aspiring thoughts, and so the Fate of the lapsed Angels; and that the Heavenly Part might exalt his Thoughts, and lift them up to God his Creator: As his Strength and Endowments were lesser than those of the Angels, so were his Failures less fatal than theirs: He was plac'd in a state, (not of Condemnation, in case of disobedience, as they were; but) of Falls and Recoveries, of Sin and Repentance: His Station was not so high as theirs, lest, if he fell, his Fall might prove (like theirs) Final; and yet high enough to make his Recovery a Work, not a Pastime; and a Work of that Difficulty, to require the Help of a Divine Saviour. Thus his very Composition became his Advantage; and his Earthly Part, with its attendant Lusts and Temptations, became accidentally

tally the Cauſe of all the Mercies he hath received ever ſince. To which I may add------

That as he conſiſts of two oppoſite Principles, ſo each muſt have its peculiar Law or Inclination in oppoſition one to another. That of the Spirit and that of the Fleſh, each tending, as it were, to its proper Centre; the one inviting him upwards, the other downwards: For each Nature would be incompleat, without its attendant Inclinations and Fruitions to careſs it: The Spiritual would be as good as dead, without its Intellect and Proſpect, and conſequently, Deſires of Future Good; and the Earthly part had as good ceaſe to be, as ceaſe to be ſenſible of Earthly Pleaſures. If we could not experiment the Delights of Seeing, Hearing, Taſting, *&c.* how dull and flat would our Lives be? like a Play without Scenes or Intrigue, without the Paſſions of Love or Hatred, or any thing to move the Spectators. 'Tis then not only out of a Principle of giving each Nature its Perfections, but alſo for the Comfort of both, that God hath endued us with Senſe and Appetite,

Appetite, as well as Reaſon: For theſe take off the Acerbities of Life, and render it tolerable; they ſupport the Body and Mind under all the Preſſures that God lays upon both under the Sun. Without theſe Life would not be worth the Acceptance when proffer'd, or Preſervation when accepted of.

§. 10. And that which perfectly rebates the Objection againſt the Goodneſs of God, is this, That there is no neceſſity of Sinning intended to be impoſed upon us: for our Appetites and Paſſions are not ſinful in themſelves, nor directly and ſimply incite us to it; but by accident, when put in a Commotion and Rage, and when the Reins are looſe and broken, like the Horſes of the Sun, when a fooliſh *Phaeton* undertakes their Management, which would otherwiſe bleſs that World with Light and Influence, which it now burns up: Or like the Blood in a ferment, that ſometimes deſtroys that Body it daily nouriſhes. 'Tis their Nature, 'tis true, to deſire to be ſatisfied, and move ſtrongly towards that Object they would enjoy, (elſe we ſhould have no Love or Hatred) but they are deſign'd

for Subjection, and not for Government; to hunt after that Game to which illuminated Nature directs them, and to be call'd off, or haſtened when a Superiour Power ſhall think fit: For, when under ſubjection, they may become ſubſervient even to Religion it ſelf, and, like the *Gibeonites*, they may be *Hewers of wood, and drawers of water for the Houſe and Altar of God.*

This ought to ſatisfie every modeſt Enquirer, who, though he cannot comprehend the exact reaſons of his own Origination (alas how ſhould he!) muſt confeſs that he is not only fearfully and wonderfully, but graciouſly made, and a Monument of God's Bounty and Mercy. That his Creator is good to him in particular, as well as to all things in general; and that *his tender Mercy is over all his Works.* I have taken the more pains to remove this Stumbling-block from the Entrance of this Diſcourſe, which yet St. *Paul* doth in fewer words, with this ſhort unanſwerable Queſtion (for the Chriſtian *Romans* in thoſe times were not ſo full of Cavils as we are) *Shall the thing formed ſay unto him that formed it, why haſt thou made me thus?*

§. 11. If

Q. 11. If it be further queſtioned, Why God did not limit our Paſſions and Appetites when he firſt beſtowed them upon us, ſo as to make it not poſſible for them to hurry us into any Sin or Danger? The Anſwer will be ſhort and eaſie. We are made Men and not Angels, and placed in a mutable condition, capable of Bliſs and Miſery; and if God had ſo bounded our Appetites, that they were incapable of Exceſs, we ſhould have been in an Immutable condition, like thoſe confirm'd, bleſſed Spirits above; a Privilege that they themſelves were not thought worthy of, till they had been tried, and had reſiſted the Temptations and Threats of *Lucifer* and his *Apoſtate Angels*. There is no free Nature but muſt have a time of probation, before it be rewarded or puniſhed. Our Life here is like the Children of *Iſrael*'s; we are led through the Wilderneſs of this World, attended by our Folly and our Fears on our left hand and our right, to prove us, and to know what is in our Heart, whether we will keep the Commandment or not. And when this time of exerciſe and probation is over, we are called off the Stage, and are either free'd

or

or condemned. Beſides, were there no poſſibility of Sin, there could be no Vertue, and ſo no Reward as well as Puniſhment: For if there were no Tempter or Enemy, there could be no Trial, no Fight, no Victory, and ſo no Reward; nor could even a St. *Paul* have challenged his *Crown of Glory*, but upon the account of his having *fought a good Fight, finiſhed his Courſe, and kept the Faith.* No wonder then that Man ſhould have Enemies within him as well as without; theſe ſerve to awaken his Care, make him ſtand upon his Guard, and *fight the good fight of Faith.* Thus the Children of *Iſrael* had the *Canaanites* to be their near Neighbours, and the ſame Land (like Humane Nature) maintain'd two contrary Inhabitants.

And as there was no League made to be betwixt theſe Nations, but a continual War, ſo there is between the two Natures in us; *the Spirit wars againſt the fleſh, and the fleſh againſt the Spirit*, which St. *Paul* elegantly deſcribes, in his own Name, under the Perſon of one unregenerate, and in the ſtate of Nature, in the ſeventh Chapter of the *Romans*. Indeed Advantages

vantages may, and muſt be taken; the *Canaanite* muſt be ſubdued and brought under ſubjection. And though (to carry the Parallel a little higher) all Commerce with the ſeven Nations were forbidden, and a total Abolition of their Name from under Heaven, was enjoined at the firſt time; yet when the *Iſraelites* had once declin'd to favour their Idolatry, the Angel of God brings this ſorrowful Meſſage to *Bochim*, *That* now *they muſt not be totally driven out, but remain as Thorns in their ſides, and their Altars as ſnares unto them*; and this to prove them and try their Integrity. So ſince the fall of *Adam*, and the degeneracy of his Poſterity, no laſting and final Victory can be obtained; nor can corrupt Nature be abſolutely rooted out, till *Mortality be ſwallowed up of Life*, and Death *delivers us from the body of this Death.* The Seeds of Vices muſt remain even in the Regenerate and the Fire of Concupiſcence, though allay'd of its Heat, and covered up in its Aſhes: For all that Piety can do in this life, is to keep it down, and make it a uſeful Servant; to regulate it, and render it beneficial to us. And as in every

every Kingdom Plots and Cabals will be, and ſome Diſſatisfactions, Commotions, and Tendencies to Rebellion; ſo muſt the Man of God ſtand upon his Watch, and be prepar'd to ſuppreſs every Emotion; if he can break the ſtrength of the Foe, and ſcatter his troops whenſoever they make head, 'tis as much as God (whoſe Deputy he is) requires of him; and this during his whole Life, till Death (calling him off his Watch) relieves him.

§. 12. Of this continual War in Man, not only the Philoſophers of old, under the ſtate of Nature have taught much and excellently; but even the Heathen Poets (the moſt ingenious, but boldeſt and worſt of Men, that durſt repreſent the *Deity* more vicious and brutiſh, perhaps, than themſelves) have taken notice of it: And therefore, according to their witty way of *Allegory*, they call'd the Higher Faculties *Prometheus*, and the Lower *Epimetheus*, and of them they tell us this pleaſant but inſtructive Fable. * *That*, (once upon a time) *this* Prometheus *ſtole Fire from Heaven* (*viz.* Wiſdom and Knowledge) *to enliven the Man of Clay*

* *Heſiod.* op. & dies.

Clay that he had made; upon which Jupiter *was very wroth* (though I cannot underſtand why, unleſs he were envious at Man's good, a Character good enough for a Poet's *Jupiter*) *and ſent* Pandora (*viz.* Pleaſures) *a beautiful but deceitful Female, to* Epimetheus, *his younger Brother, with a fine Box or Veſſel as a Preſent*; Prometheus *foreſees the fraudulent malice of* Jupiter, *and adviſes him to ſend back his Preſent with the falſe Bearer of it, the one being as deceitful as the other*; *but* Epimetheus, *greedy of the Beauty and Jewels both, that he might at once ſacrifice both to his Luſt and Avarice, receives the Woman and accepts her Preſent*; *which when he had opened, out flew all the Evils both of Body and Mind, which have ever ſince afflicted poor Mankind.* I have mentioned this Fable in a Serious Diſcourſe, becauſe the true Hiſtory of it ſeems to be the Fall of our Firſt Parents, and the Moral of it the State of every ſenſual, ſinful Man; of him, I mean, whoſe *Epimetheus* governs, and contrary to the Monitions of the Superiour Faculties, entertains the Woman, opens her Box, and lets looſe thoſe Plagues that muſt worry him.

But

But without a Fable, (though in one) *Ovid* brings in his *Medæa* thus complaining of the Torture she endured in this Conflict:

...Trahit invitam nova vis, aliudq; cupido,
Mens aliud suadet; video meliora proboq;,
Deteriora sequor, &c. Met. l. 7.

Which is almost in the same Words, and altogether in the same Sense with that of the holy Apostle. *That which I do I allow not; for what I would do, that do I not; and what I hate, that do I.* Rom. 7. 15.

§. 13. And now (after a long, but I hope not tedious, Discourse of the Opposition of the two Natures, that make up our *compositum*, and the Reasons thereof) 'tis but time to draw nearer that I chiefly aim at, and to let you know what your Superiour Faculties (or rather God by them) require of you: and this is no other but the subjugating of your Passions and Appetites in order to your threefold Duty, to God, to your Neighbour, and to your Self. They prohibit you (in the *First* place) all those Pleasures, Diversions, and Alienations of Mind, which

which uſually obſtruct the Love of God, his Feat, and Honour. They forbid (in the *Second* place) all immoderate Deſires of Gain, which may tempt you to break the Laws of Juſtice and Charity, and will teach you to deny your ſelf thoſe things which ſtand in oppoſition to either. But their chiefeſt concern is (*Thirdly*) in the *regimen* of your ſelf (which is the ground of both the other) that you obſerve the great Duty of Moderation and Temperance, be guided by your Reaſon, and that you be able to make Reſolutions and obſerve them when they are made.

For theſe Ends and Purpoſes, as a rational Creature and a Chriſtian, you are to ſettle in your ſelf this high Court of Judicature, and a conſtant, firm Reſolution of ſubmitting your ſelf to its Determinations. 'Tis a great Vertue to reſolve well, but 'tis a greater to be able inviolably to obſerve our Reſolutions. It is the greateſt part of Wiſdom, and requires our utmoſt force and ſtrength to ſtick to a Reſolve well taken. This is indeed our common Failure, and yet he is not a Man that cannot do this: A Man

cannot

cannot be juſt to himſelf who is unconſtant to his own Purpoſes; the Will originally is the Follower of the Underſtanding, and it is as good (nay better) to be without an Intellect (as the inferiour Creatures are) than to ask her Advice and not to follow it. The only hindrance to this great Duty is the Importunities of Senſe, and the Pleas of Pleaſure, Profit, and corporeal Satisfaction. Let theſe be kept under and in obedience, and then you will be capable to obſerve this great and neceſſary Rule following. *Reſolve on nothing but by the Advice of righteous Reaſon, and when you have reſolv'd once, let nothing in Nature be able to divert the execution, but a countermand from the ſame Authority.*

§. 14. Whenſoever therefore you are invited to any Action contrary to the Laws of God or Man, your great care muſt be to ſuppreſs and conquer that Motion; and that as ſpeedily and zealouſly as you would Fire in your houſe, or a Rebellion breaking out in your Kingdom; as tending immediately to the deſtruction of the whole. To this purpoſe you muſt ſtop every wandring or wanton thought,

thought, every inconſiderate word, and every intended Action, (for ſurely if Words are to be conſider'd twice, according to the *Grecian* Orator's Rule, Thoughts deſerve one, and Actions three Examinations) and bring it before the ſupreme Bar of Righteous and Impartial Reaſon. The Rules of Examination are the Laws of God and Man, which are, in reſpect of Morality, plain and eaſie: And here the Golden Rule (that general Director of all our Actions, among Men eſpecially) with which our Lord concludes his divine Sermon in the Mount, is of univerſal Uſe, *Whatſoever ye would that Men ſhould do to you, do you even the ſame to them; for this is the Law and the Prophets.* Matt. 7. If your deceitful Heart diſguiſe the Action, conſult a rectified Conſcience, and apply this *(Lydius Lapis)* this Touch-ſtone to it, and the counterfeit will ſoon appear, and you may make a diſcovery. If you find it an *Amalekite*, ſpare it not for Favour or Affection; no nor upon the Account of Religion it ſelf, but utterly deſtroy it. Without a metaphor, ſuppreſs both your Paſſions and Appetites whenſoever you perceive them

to interfere with your Duty and lead you into any Sin. This is that which the *Greeks* call Σωφροσύνη, as if nothing were true Wiſdom but this. The *Latins* call it *Temperantia*, Temperance or Government. The firſt of theſe *(Wiſdom)* is uſually taken in a larger Signification, and comprehends this and other Duties: The latter *(Temperance)* ſignifies, in common uſe, but a part of this Duty, the moderate uſe of Meats and Drink, *&c.* And therefore I have made bold to introduce two * Words into our Language comprehenſive of the Duty I teach you, and which will include the *Regimen* of the iraſcible and concupiſciple Paſſions, I mean *Autarchy* and *Autocracy*, both which ſignifie *Self-Government*.

* *Autarchy, Autocracy.*

§. 15. *Autarchy* then is no other but the exerciſe of that Power that the Soul hath over the Body, and the higher Faculties over the lower Appetites in order to the Practice of Vertue and Piety: As it reſpects our Duty to God it is ſubſervient to Devotion, and, by its Puniſhments and holy Revenges upon the rebellious Appetites, it performs the ſevereſt part

part of the great Duty of Repentance. As it respects our Duty to our Neighbour, it represses the Emotions to Covetousness, and teaches us to know what is that which is sufficient for us: It rebates all Inclinations to Injustice, and obliges us to the Golden Rule; it abates the Swellings of Self-conceit, and *Philautry*, and consequently keeps Peace amongst Men; for Pride and Selfishness are generally the Causes of all Wars and of Quarrels, Dissentions, yea and of all the Schisms in Religion, of all the evil Words and invidious Actions with which foolish Mortals torment themselves and others. And lastly, in respect of our selves, it teaches us to measure our selves by just Rules and Proportions, and *not to think of our selves more highly than we ought to think, but to think soberly*: to judge meanly of our selves and of our own Endowments and Deserts (for we are, or may be too well acquainted with our own private Failures and Lapses) and charitably of other Men, because we know not theirs; and thus it lays the Foundation of Humility that great Christian as well as moral Vertue. It represses An-

ger, prevents Malice, and regulates the irascible Passions; and so is nothing less than Meekness and Lowliness, the two specifick Graces of the Holy *Jesus*. It quenches the Heats of Lust, and defends us from those Legions of Tormentors, that are Consequents of it. It makes us to *possess our Vessels*, the Body, *in Sanctification*, not ἐν πάθει ἐπιθυμίας (as the Original words it) in the Passions of furious and unbridled Desires. It guards us from Gluttony and Drunkenness, and (teaching the right use of Meats and Drinks) prescribes the necessary Rules of Quantity and Quality. Briefly, there is no Vertue or Grace but what it labours for, and which doth not stand in need of its Assistance, and no part of Religion but what it serves.----- And all this it doth by watching over the Passions, to prevent Tumult, and punish Insurrections; by keeping the rein in the mouth of the Beast, and the Appetites in due subjection. Thus *Autarchy* is *Custos Pacis*, the Keeper of the publick Peace in the little World; the Defender of Vertue, and a Magistrate bearing the Sword of Punishment (where it governs) not in vain.

§. 16. This

§. 16. This is that Chriſtian Duty that St. *Paul* calls *Mortification* or killing *of the deeds of the Body, through the* help and *power of the Spirit*, Rom. 8. 13. in order to the Heavenly Life. And theſe Deeds or Actions of the Body which are to be mortified, are in another Place called our *Members that are upon the Earth*, Coll. 3. 5. becauſe the Earthly part uſeth them as Members of the Body of Sin, and operates by them: Of theſe he reckons there only the concupiſcible Paſſions, when contaminated and ungoverned, as *Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs which is Idolatry:* and the *Iraſcible*, in the eighth verſe following. This is the *Crucifixion of the old man*, [call'd ſo, becauſe we brought it into the World with us, whereas Regeneration and the Spiritual Life begin in *Baptiſm*] *and the deſtruction of the body of Sin.* Rom. 6.6. This is *the Crucifixion of the Fleſh*, or earthly Part, *with its Affections and Luſts*, which he mentions to his *Galatians*, c. 5. v.24. By all which words (viz. *deſtroying, mortifying, crucifying*, &c.) he means no other than keeping the Body in ſub-

lection, and the exercise of the Duty of *Autarchy*. To which purpose he gives you his own Example, 1 *Cor.* 9. 27. *I keep under my Body*, [by Fasting, and other Spiritual Exercises] *and bring it into subjection* [to the Soul, the Heavenly Part, whose Office and Charge it is to govern], *lest while I preach to others, I my self should become a Cast-away.*

And indeed as this our *Apostle* laboured more abundantly than all the other; so were his Sufferings proportionable, both *by land and water, of strangers and of* his *own Country-men*; yet his *Autarchy* or *Self-Government* was that which made him endure all, not only with Patience, but with Glory. He us'd his Body to suffering, which made it become habitual to him; and amongst all those Pressures that he underwent for *Christ*, (some of which he himself mentions, 1 *Cor.* 11.) those he impos'd upon himself, (because he impos'd them upon himself, and voluntarily chose them) were so much the more glorious. Thus he was crucified with *Christ*, before he was beheaded at *Rome*; and was made a Partner in his Sufferings, and conformable to his Death, though never

never crucified. Thus he was not only able to *do*, but *to ſuffer all things, through Chriſt that ſtrengthened* him; and his Conqueſt of himſelf firſt, made him more than Conquerour. This was the Original from whence the firſt Chriſtians took the Copy of all their Faſtings, Diſcipline, and other voluntary Severities they put upon themſelves: Exerciſes now quite out-dated, nay ridicul'd, and call'd ſuperſtitious by an impious Pretence to *Chriſtian Liberty*: Their Auſterities and Faſtings, their Penances and holy Revenges, their Retirements and Self-denials were only to diſ-arm the Enemy within, and to render the Fleſhly part unable to hinder their Courſe of Piety; and that which they all their lives aim'd at, and which we ſhould alſo (if we would be as happy as they) was only *Autarchy*.

§. 17. This is not only the great duty and end of all Moral Philoſophy, and Practical Divinity, but a certain Sign of True Piety: Others are ſometimes falſe, ſometimes frivolous; this cannot deceive us. Men miſs commonly in the Notion of Religion, and, leaving the Eſſence

of it, follow its Shadow, and doat upon its Counterfeit: For if a Man can but expreſs an outward Zeal, though it be nothing in compariſon of the *Phariſaic* Order of old for the Law of *Moſes*; if he can but look demurely, and counterfeit a Seriouſneſs; if he can pour out abundance of bold talk about God (though it be hardly Senſe); lament the Iniquity of the times (that is, ſlander and backbite his Superiours); and ſanctifie all his Raillery with ſhaking his Head, a Sigh, or a Groan; if a Man can do this (I ſay) he muſt be a Saint, an *elect perſon, holy and beloved*, &c. though, in the mean time, his Heart be as full of Extortion and Exceſs, as the *Phariſees*, thoſe painted Sepulchres, were of old; though he can give his Tongue liberty to ſlander, and his Heart to envy; though his Paſſions be untam'd, his Appetites unreſtrain'd every where but in publick. The truth is, *Autarchy* (when exercis'd for the ſake of Religion) is a certain Sign, and the diſtinguiſhing Property of a Child of God, and all other Signs are deluſive: no Man can be either religious or wiſe without it. For true Religion begins

begins within, and ſubdues the Paſſions and Affections; is not clamorous, raſh, fierce or envious (as well as) not voluptuous, wanton or unclean; *The Wiſdom which is from above is firſt pure, then peaceable, gentle, eaſie to be intreated, full of Mercy and good Fruits, and without Partiality or Hypocriſie,* Jam. 3. 17. He that brings his Body with its Luſts and Appetites into Subjection to the Spirit, (ſo that he allows of nothing either unlawful or inconvenient) he that endeavours above all to obtain a pure Heart, and a right Spirit, and to this end purifies himſelf as God is pure; that viſits the Fatherleſs and the Widows in their Affliction, and keeps himſelf unſpotted from the World (which is St. *James*'s Notion of *True Religion and Undefil'd before God*); this Man (notwithſtanding ſome Errours in his Judgment, and Heterodoxes in Opinion) can be no other but a Son of *God*, and an Heir of Heaven: for they are *Chriſt*'s that have *crucified the Fleſh, with the Affections and Luſts.*

§. 18. And as *Autarchy* is a ſure ſign, ſo it is the Foundation and Beginning of all

all true Religion; whatſoever is not built upon this is founded upon the Sand, and will fall in time of Temptation: Profeſſion without this is like an Impoſtume, it looks red, big, and fiery, and is a mighty Pain to the Profeſſor, but within it is full of crude Humours and Impurities which will at laſt break out into an Ulcer. Nay I will go further, and venture to ſay, That it is not only the Bottom, but the Top of all Religion, and its Perfection. *Go, ſell what thou haſt* (ſaith our bleſſed Lord to the Young-Man in the Goſpel, who bragg'd of keeping all the Commandments from his Youth up to that time) *and give the Money to the Poor, if thou wouldſt be perfect.* Try whether thou canſt deny thy ſelf and part with thy beloved *Mammon* upon the Hopes and Promiſes of Poſſeſſions that are above? Whether thy Soul or thy Body, thy rational Faculties, or thy Appetite govern in thee? Whether thou canſt ſo far conquer as to deny thy ſelf this World for the next? For if thou canſt do but this one thing, there will be nothing wanting, but thou ſhalt become perfect, and *my Diſciple indeed*, &c.

And

And if *Autarchy* be ſuch as I have repreſented it, no wonder that it ſeems hard: Difficulty puts a price upon Vertue, and even Heaven would not be ſo, were it of eaſie Aſcent, and the acqueſt of every idle Drone. *Autarchy* is too great a Duty to be the work of every common Pretender to *Chriſtianity*; and yet it is not hard but eaſie, eaſie to him that is reſolute and faithful to his beſt Thoughts, eaſie to him that is exerciſed therein; of which more (it may be) hereafter. In the mean time let this be your Comfort, That it is not ſo hard but it is eaſily practicable, and that it makes all other Duties eaſie.

And now to apply all this to your ſelf and all others (for whoſe ſakes I have thus at large traced the Hoſtilities originally founded in our Nature and our Duty thereupon.) 'Tis certainly every Man's Intereſt as ſoon as he comes to the ſtature of a Man, and to years of Underſtanding, to conſider what he is? and why ſent hither? that ſo he may lay the Foundation of a wiſe and honeſt Life, and give a good account thereof to his Creator. And that you may do this the

better

better, I will, in the Cloſe of this Paper, commend unto you and all other *Readers*, theſe Rules and Cautions.

§. 19. *Firſt*, You are therefore, in the firſt place, to maintain religiouſly the Rights of the ſupreme Judicature, and ſubmit to it: And this by a firm and fixt reſolution worthy of the Courage of a Man, acting according to the Dictates of his Underſtanding and not Senſe; for ſuch a Man will die, rather than deſert his Reaſon; but of this before, *&c.* Conſent not therefore to any thing that your Reaſon condemns, either as unlawful or inconvenient, though ever ſo delightful or advantageous, let the Importunities of Senſe be ever ſo great, that of Friends ever ſo earneſt, or Example ever ſo general. Some Men are of a Nature, ſtiff, moroſe, and reſolute, not without a ſeeming Mixture of Pride and Contempt; theſe are hardly to be adviſed or perſwaded; and they would in this reſpect be happy, if they could always take up the beſt Reſolutions, becauſe they are beſt able to keep them: Others are of a ſoft, eaſie, and baſhful Nature, apt to be perſwaded, and to comply with

Cuſtoms

Cuſtoms and Counſels, though to the prejudice ſometimes of their Reaſon; they are loath to deny and afraid to diſoblige, being too good Natur'd to ſtrive as well in Vertue as other things: The firſt are like hard Wax, not to be diſſolv'd but by Force of fire; the ſecond, like that which is ſoft, are apt to be work'd into any ſhape by warmth and kindneſs. Though the firſt be deſervedly abhorr'd as an Enemy to common Courteſie and humane Nature; yet conſidering the Policy of the Devil and his Inſtruments, it were to be wiſhed that our Nature be not ſo ſweet and pliable as to ruine us, but had (at ſometime eſpecially) ſomething of Sowreneſs and Moroſity. If therefore you find your ſelf too apt to yield and melt into a Compliance, you ought to borrow a little Boldneſs, Self-Opinion, and Contempt of others, to fortifie your ſelf againſt their Seductions. The Queſtion is only whether you will be govern'd by your own Reaſon, or others Folly, and there is no queſtion to which of theſe you ought to adhere: even Shame and Modeſty have their Evils and Extreams,

and

and ſomething of Confidence is requiſite to Conſtancy; do not therefore diſparage your own Prudence ſo much, as to ſteer after every pretended Mariner's direction, but purſue the Methods of your own Reaſon; let others do as they pleaſe, do you act according to the dictates of your own Judgment, and take heed of being ſelf-condemn'd: For if you act conſcientiouſly, and according to your beſt Light, without any ſiniſter ends, I will not ſay you cannot err, but this I am confident of, That God will not condemn you if you do, tho it be much. I don't know but I may extend this Rule to Opinions and Controverſies in Religion, but at preſent I intend it of moral Actions in Oppoſition to the Seducements of Senſe. 'Tis hard (you'll ſay) to take up, and harder to keep a Reſolution in oppoſition to the Sollicitations of Pleaſure and Profit, yea and of a Man's Native Inclinations. 'Tis ſo, I confeſs; and yet ſure this would not prove ſo hard a Work, if you take care in the ſecond place to

§. 20. *Secondly*, Begin betimes to ſubdue your Appetites, and uſe them to the Yoke,

Yoke, from your Youth; you well remember the Example of bending a twig whilſt it is ſuch, and the Leſſon that is inculcated from thence of early Exerciſe. The Senſual part when reduc'd into ſubjection young, doth become tractable and obedient, and will grow ſo; whereas, when it hath gotten ſtrength it becomes reſtiff, and ſtubborn. You have not wanted either Education or Example; and if you had, you are young enough to begin this Glorious Work. It is, in my Judgment, an excellent Method to make now and then an Experiment upon your ſelf, in things that are lawful: deny your ſelf the Enjoyment of ſome Pleaſures for a ſhort time, which may be lawfully uſed at any time, eſpecially then when you perceive Senſe to become moſt importunate. By this Means you will make a tryal of your Strength; if you are foil'd it will be no Sin; if you conquer you may know your own Strength, and keep that in ſubjection, which may at laſt prove your Enemy. And if there were no other uſe of the Faſts of the Church, I ſuppoſe this only were ſufficient to commend them to practice.

§. 21. *Thirdly,*

§. 21. *Thirdly*, Endeavour to ſupport your ſuperiour Faculties, and aſſert their Authority by Arguments drawn from the Nature and End of that Action to which you are invited; examine whether it be convenient, if not ſinful? or whether ſome Evil may not be the conſequent of it? Some Actions are apparently good, ſo that we need not diſpute of them; others are evidently evil; but there are Actions of a third ſort, which are indifferent, and though they partake in their own Natures of neither good nor evil, yet (as they are uſed) they may tend to either; theſe are they that are to be weighed in the Scales, and Reſolutions taken accordingly. Beſides, there are ſome Evils in diſguiſe, and plead Innocency, and theſe would be brought under Examination and Diſcovery.

§. 22. *Fourthly*, Avoid carefully all thoſe things that abate the Strength and undermine the Government of your ſuperiour Faculties. Such as theſe are, prophane Diſcourſes, evil Examples, debauch'd Companions, laſcivious Songs, and *evil Communications which corrupt good manners*:

manners: There is ſurely a kind of Infection in theſe, and they are catching eſpecially in ſome Conſtitutions; they infect the Soul through the Ear, pollute the Mind, and propagate Vice like a ſpiritual Peſtilence; they ſerve for no other uſe but to emaſculate the Spiritual part, weaken her Powers, defile her Purity, debauch the Mind, and ſet up Senſe in the Throne of Reaſon. But as the greateſt evil of all (which for a while diſables the whole Man, the Soul in its Faculties, and the Body with its Members) avoid Drunkenneſs. This is a Sin which (when in intenſe degrees) brings a kind of Death upon the Body as well as Mind, and ſo intermits the Exerciſe of both Judicatures; but every Tendency to it, more or leſs, undermines ſober Reaſon, ſlackens the Reins of her Government, blinds the Underſtanding, and by degrees caſts her into a deep ſleep; and, thus weaken'd, lets looſe the *Philiſtines* upon her. And though, I confeſs there be different degrees of this Sin, and different Conſtitutions of Men, ſo that ſome are made more wicked by it than others; (and thus ſome excellent

Natures may be free from its uſual Attendants, the greater Crimes I mean, in the uſe of it;) yet no Man, I'm ſure, can retain his Wiſdom and Diſcretion. You cannot but remember the old Proverb to this purpoſe, *Inebriari ſimul & ſapere ipſi Jovi non competit*, Drunkenneſs makes all Men Fools, moſt Beaſts, and ſome Devils: And what it naturally tends to, learn from the Mouth of the wiſe *Solomon*, who deſcribes its Effects ſo ſenſibly and truly as though he had tried it, and obſerv'd it often. *Prov.* 23. 29. to the end of that Chapter. Let your Intellect therefore preſcribe the Times, Methods, and Meaſures of your Feaſtings, Mirth, Diverſions, and Compotations; conſult not Senſe about theſe her near Friends, to whom ſhe is ſo much allyed, leaſt ſhe deceive and betray you.

§. 23. *Fifthly.* If, by the Importunity of the ſenſual Part, the Perſuaſion of thoſe falſly term'd Friends, or the Example of others, you have been ſeduced to do any thing unworthy of your ſelf, and thereby have proved Rebel to your better Part; upon the firſt return of your Reaſon, and the recovery of your Underſtanding

derſtanding from its Eclipſe (for the opacous Body will ſoon remove, and righteous Reaſon ſhine out again, and by its Light ſhew you your Sin): I ſay, then your great care muſt be immediately to fall down upon your Knees, and humbly implore Forgiveneſs of your Creator, for this Offence committed againſt him and his Vice-gerent. At which time you are not only to renew your Reſolutions of Amendment, and fortifie your ſelf againſt enſuing Temptations, but alſo to inflict ſome Penance upon your ſelf for your defection. This cannot but be pleaſing to Almighty God, when he obſerves how you not only paſs ſentence, but do execution upon your ſelf, and thereby anticipate his Judgments: Beſides, it will prevail with the Divine Benignity, for a ſupply of extraordinary Aids for the future; make you more circumſpect over your ſelf (when you know that you muſt ſuffer for it) and ſatisfie your own Conſcience of the Truth of your Repentance.

§. 24. *Sixthy*, and Laſtly, (becauſe in many things we offend all, and ſo muſt & ſhall do, during this ſtate of Imperfection) above

all things beware of the Habits of Vices, and that you do not give the Senſual Part (at leaſt) the uſual Victory. Habits (you know) of all things, eſpecially of Vice, ſtick hard, and are not eaſily removed. Senſuality a little encouraged will grow ſtrong, inſolent, and play the Tyrant, and warm'd, with the Snake in the Fable, begins to hiſs, gather Poiſon, and keep Reaſon out of doors; the longer we delay to humble him (which yet muſt be our Task, at one time or other, unleſs we reſolve to be miſerable for ever) the harder our work will be. And believe me, a Man beſotted to his Vices, or (in the *Apoſtle*'s Phraſe) *dead in Treſpaſſes and Sins*, is, next the damned, the moſt lamentable Spectacle; and the direct way to this Condition, is to gratifie our Appetites ſo long, till we muſt deny them nothing; yea, and at laſt deſtroy Appetite it ſelf, by pleaſing it: And though this may ſeem ſtrange, yet 'tis the true end of all Debauchery; for Senſuality doth at laſt devour itſelf, and the inferiour Soul, if let alone (like the Worm in the Fruit) will become its own Executioner.

§. 25. But

§. 25. But this case is (God be thanked) not so common: Such a Man must have lost all Sense of Vertue, be fully reconciled to his Vices, though never so destructive, and resolv'd on his own Ruine: He must be deaf to all Counsel, hardned beyond all Impressions of Reason and Conscience: The Spiritual Life must be totally swallowed up of the Sensitive; and he must be a hardned, impenitent, and contented Sinner; content to lose Heaven, and endure Hell. If he hath any apprehensions of his Sin and Danger, he is not irrecoverably lost, but may admit of Help. To which Purpose, I will, in the Close of this Discourse, lay down these Rules for his Recovery.

I. Let him be truly convinc'd of his Condition, his present and future Miseries, his unworthy, Bestial, and Brutish Life, and the Sorrows to which he is posting: For if he can be but made sensible of his Condition so as to desire Help, he is capable of it, and may have it. The Understanding must be clear'd, and the Will rectified, and the Man made throughly willing to be cured.

Wilt thou be made whole, ſaith our Lord to the impotent Man, that had lain at the *Pool of Bethesda* thirty and eight Years; and having underſtood his willingneſs, he received the powerful Command of, *Riſe, take up thy Bed, and walk.*

II. Let him then leave off all the Incendiaries to Vice, as Wine and Strong-Drink, and the Converſe, Company, and Society of thoſe Betrayers of Souls, (thoſe Panders for Hell) which have hitherto accompanied him into Debauchery; and let him frequent the Society of Wiſe and Vertuous Men, who will direct and encourage him by their Advice and Example.

III. Let him call upon God, who is always ready with his Grace to aſſiſt Pious Eneavours; who *gives liberally, and upbraids no man.*

IV. Let him begin with the Outworks of Senſuality, deny himſelf in ſmaller Matters firſt, and retrench himſelf by degrees. If he can conquer in a little, he may be ſure to proceed; and the more he prevails, the more he ſhall be enabled, till at laſt he becomes *more than Conquerour, and can do all things thro' Chriſt that ſtrengthens him.*

V. And

V. And for his Encouragement, let it be conſidered that the old habituated Sinner's ſtate is not ſo deſperate, but that he alſo hath ſome advantages of Piety: his Luſts and Appetites, by continual fruition, are become tired, nauſeate, and, (by the decay) leſs importunate. His Heats are cooled, his Raſhneſs moderated, and Righteous Reaſon is ready to convince him, That all ſinful Enjoyments are but *Vanity and Vexation of ſpirit*, That *the days are come in which he can find but little pleaſure in them:* For a Young man may, in ſome meaſure, be excuſed, but an Old man cannot; becauſe even Nature joins with Grace to ſound a retreat; his Appetites are ready every foot to leave him, and he is fain to uſe Arts to keep them; his Luſts ſlight him and deceive him, and he hath nothing but a ſinful vitiated Will, and a polluted Fancy left, which yet makes him ridiculous, and expoſes him. His Luſts firſt ſeduced his Mind, and now a defil'd Mind is forc'd to careſs them; like an out-worn Miſtreſs once ador'd, now ſlighted by her old Servants. 'Tis but time, certainly then, to retire, when we can purſue our

pleaſures no longer: when Providence hath taken away the Temptation, we ought not to make to our ſelves Images and Shadows of that which hath forſaken us. This is the Order of Nature, and thus *Days ſpeak*, (if we would hear) *and multitude of Years* would *teach* us *Wiſdom.*

Laſtly, Let him endeavour to obtain a true Eſtimate of the different Pleaſures and Advantages, the Ends and Conſequences of Vertue and Vice, and by comparing them together, become ſatisfied how much better 'tis to live the Life of a good Man, and a Chriſtian here, and to be received into Bliſs hereafter; than to be a Sot, a Slave, a Fool, for a few days, and afterwards to be damned.

§. 26. This is the great Truth which the two following Eſſays do endeavour to illuſtrate, and which, I hope, your Experience will one day convince you of. In the mean time, let me only tell you, That the *Senſualiſt*, for all his gay Colours and fine Shows, is but a poor miſerable Slave, and enſlav'd to that which every good and wiſe Man keeps in Subjection; I mean his Brutiſh Part, his Luſts and Appetites. Whilſt the Man that

that keeps his Liberty, and rules within himſelf, that uſes Pleaſures as a Cordial not continual Nouriſhment, and takes only what will agree with his Spiritual Advantages; the Man that can learn and practiſe this ſhort Leſſon of the excellent *Moraliſt* of old, *ſuſtine & abſtine*, ſuffer and abſtain; ſuffer with Patience and Reſignation what Providence lays upon thee; and abſtain from every thing which may be hurtful for thy Body or Soul: This mighty Man, I ſay, this more than Emperour, reigns a Soveragin in himſelf; is invulnerable and unconquerable; *he falls into no ſin, nor runs into any Danger*, but is the Favourite and Care of Heaven here and hereafter. And thus much of *The Nature of* Autarchy, *and Rules of its Practice*, with which I ſhall conclude the Firſt Part of this Eſſay, and am,

Yours, &c.

Αὐταρχία.

ΑΥΤΑΡΧΙΑ.

OR, THE

ART of Self-Government.

The Second PART.

BEING

A Vindication of the Pleaſures of Autarchy, *compar'd with thoſe of* Senſuality.

§. 1. AFTER a curious Search into the Original of Corrupt Nature, the Reaſons of its Conjunction with the purer Spirit, and the Rules to make it ſerviceable to Religion, which was the Argument of my former

former Diſcourſe (my Dear *Dorotheus*) you may perhaps think it unneceſſary to write a Second time, or add any thing to that Subject. And truly after I had finiſhed the Former Letter, I became inclinable to that Opinion my ſelf, till (beſides my Promiſe) I had conſider'd, that it is eaſie to give, and hard to take ſuch Counſel, that *Autarchy* is the moſt difficult, and perhaps in ſome Senſe, our only Duty, and that Senſe will become importunate, eſpecially when it hath Health and Youth to be its Advocates. And truly when I find ſo few Men, even in their beſt Age, and moſt vivid Exerciſe of their Reaſon, able to tame the Wild Beaſt within, I muſt confeſs I cannot rigorouſly exact it of Youth. My Buſineſs therefore ſhall be in the following Papers, to work upon your Affections; I mean, to engage my ſelf in the Cauſe of the ſuperiour Faculties, and endeavour to convince you that they are not rigorous, nor exerciſe any Tyranny over us; but that by a wiſe and ſweet Conduct they would (if permitted) gently and carefully pilot our crazed Veſſel through the turbulent Sea of this

this World, to the Haven of Happineſs; and this not only when the Rules are drawn by Morality, but by the ſtricteſt Religion. If this can be made out, Self-Government will be your Choice not your Yoke, and you will find it your great Duty and greater Intereſt.

§. 2. And becauſe there be ſeveral ſorts of Judgments as well as Conſtitutions, ſo that ſome will be convinc'd with that Argument, which others cannot Apprehend or count ridiculous: Leſt from hence, *Autarchy* and its Vertues ſhould be diſparaged, by a real or ſeeming poor Apology, I muſt here premoniſh you, that its Exerciſe doth not merely depend upon thoſe outward Encouragements which follow. Morality is our Duty and our Intereſt, though never ſo ungrateful; and its great Obligations ariſe from Spiritual Promiſes and Rewards in this Life, and the Eternal Joys of the Life to come; and tho' ſhe were ever ſo ſorrowful, hirſute, and Squallid; yet thoſe inexpreſſible Joys ſhe inſpires into the Soul in this Life, and thoſe ſhe reſerves for the future ſtate, are abundantly ſufficient to ſubdue any rational Underſtanding. Even

ven Afflictions themſelves may be elegible, when, being light and Momentary, *they work for us a far more exceeding weight of Glory.* The End makes Sufferings tolerable; and we ſee in Temporals, Men are very willing to be ſick for future Health, to ſerve a ſevere Apprenticeſhip for a laſting Freedom, to labour, toil, and ſweat for an approaching Harveſt, and to hazard the dangers of the Seas for Merchandice, and of War for Glory: Theſe are common Practices, founded upon rational Conjectures. And why ſhould not Religion engage us upon greater and more certain Motives? The Arguments then that follow are not neceſſary but *ex abundanti*; If they convince, they will ſweeten the Methods of Providence, reconcile the Sons of Senſe to Vertue, anſwer the Objections of the *Senſualiſts*, and remove ſome Stumbling-blocks that offend the Carnal minded; if not, know yet that Religion ſtands upon eternal Foundations, and remains ſecure, as having no need of outward Rewards; though it may yet receive ſome encouragements and advances in Minds not ſo defecate and ſtript of

the

the World, as ours muſt needs be while we live with Fleſh and Blood. And indeed the Prejudices of *Senſualiſts* are ſo many, loud and clamorous, and improv'd to that degree, that I thought it worth my time to ſearch into the matter, and conſider whether Piety makes all her Votaries in this Life moſt miſerable: For Men moſtly preferr preſent to future Comforts, and theſe ſhort Joys in a Vale of tears, to thoſe of the Regions of Happineſs which are above. If I therefore can demonſtrate, that Religion hath its preſent Comforts, and perhaps greater, and more ſubſtantial than Senſuality can pretend to; all theſe Prejudices will vaniſh, and Men will entertain it for its preſent as well as future Reward.

§. 3. And here I expect to meet with great Diſadvantages by reaſon of thoſe Prejudices, which ſeem to be congenite and twiſted into humane Nature; for the Pleaſure of Self-denial (which muſt accompany *Autarchy*) are look'd upon as a Paradox, and Men bear a kind of antipathy to reſtraining Vertue; when it puts the Reins into the Mouth of Appetite, 'tis thought imperious, and its Go-

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vernment intolerable. We have a natural Inclination to pleaſe our worſer part, which even a mortified St. *Paul* was forc'd to complain of; this is the common Murmurer which looks back towards *Egypt*; and, like the Spies ſent to ſearch *Canaan*, brings an evil Report of that good Land; *The Land* (ſay they) *is indeed good, but their Cities are walled up to Heaven, and defended by Giants, the Sons of Anak, to whom we are but as Graſhoppers.* See how Fear augments things, and what *Hyperboles* Infidelity can fanſie to it ſelf, for *the Walls were not ſo high, nor the Giants ſo terrible.* Thus the *Senſualiſts* will deſcribe the Self-denying part of Religion; 'tis confeſt (will they ſay) all things conſidered, that it were beſt if we could govern our ſelves, and reſtrain our Paſſions, and they are certainly happy that can obtain that Power, but the number of ſuch have been but ſmall; ſome ſelect Saints of old, who had, as it were, put off Humane Nature, and were extraordinarily endued with Strength from above; but who amongſt us, and in theſe degenerate times of Sin and Death, can throw down the Strong-holds of Sin, and conquer

quer thoſe gigantick Appetites that defend them? this would be to turn Angels before our time, and put off that Humanity, that we muſt at the ſame time carry about us. Nor is this Warfare only difficult but painful, nay a kind of Death, *to die dayly*, I mean to mortifie our ſelves, and kill all thoſe diſpoſitions and tendencies to Sin implanted in us. 'Tis certainly a harſh Leſſon which our Lord teaches us tho' by way of *Metaphor*; to cut off an offending Hand, and pluck out a wanton Eye; by which is implied at leaſt (alas that it ſhould be ſo!) the Difficulty and yet Duty of Seeing and not Deſiring. For why have we Senſes given us if we may not uſe them? or why have theſe Senſes any Influence upon our Deſires, if they may not be gratified? This is to exact an impracticable Work of us, and excerciſe a Tyranny that would juſtifie even a Rebellion: For we can never become ſo unkind to our own Inclinations as thus to mortifie them, and under pretence of Religion act a kind of Martyrdom. Alas! the Scripture hath expreſs'd this Work in frightful Terms; and *Mortification, Circumciſion*

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of the Heart, and *the Death of the Body of Sin*, are words that carry Terrour in them: Beſides, as though the ordinary Exerciſe of Religion were not bitter enough, God hath infus'd more Gall into it by his Dealing towards his Servants, and Providence ſeems to exerciſe them above others with Afflictions. What means elſe thoſe Sorrowful Predictions, by which our Bleſſed Lord forewarns his Diſciples of Perſecutions which they ſhould ſuffer, and which his *Apoſtle*, St. *Paul*, ſeems to entail upon *Chriſtianity* it ſelf, 2 *Tim.* 3. 12. That *all that will live godly in Chriſt Jeſus muſt ſuffer Perſecutions.* I will therefore (ſaith the *Senſualiſt*) lay aſide this difficult, this painful Work, and depend upon Mercy for Heaven; for if God had expected better things from me, he would have made me better. Heaven is, I confeſs, worth the purſuit; but 'tis an Eſtate that may be long before it falls, nor know I whether all my Sorrows and Sufferings in the Pangs of the New-birth, will at laſt entitle me to it.------ Or if this Reſolution be too daring, I hope I may yet adjourn this bitter Cup, this

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painful Task to Old Age, which is the only time proper for Penance and Mortification; Pleaſures will then be denied me by Nature, and then (and not till then) I will deny them. Appetite muſt at laſt ceaſe, and then I will reſolve no longer to gratifie it. It is beſt parting by mutual Conſent, and when my beloved Vices and I can keep company no longer; then, and not before then, we muſt part for ever.----

Thus pleads the *Senſualiſt*, and ſo puts off this neceſſary, this pleaſant work till Death comes and ſnacks him off the Stage, and then his Thoughts and Deſigns periſh. Or if he lives to Old Age, his ſinful Habits are become inveterate and fixt beyond the poſſibility of a Removal; ſo that Age finds him and leaves him, a hardned and contented Sinner. All which (yea, and the puniſhments of the other World that follow after) proceed from this πρῶτον ψεῦδος, this Fundamental Errour, That *Autarchy* is a harſh, unpleaſant work, and her Government Tyrannical.

§. 4. It is now therefore my Task to combate the *Senſualiſt* with his own Weapons,

Weapons, and in his own Way, and to vindicate the Duty that I commend, which is look'd upon as the ſevereſt in the *Chriſtian Religion*, (being no leſs than *Self-Denial*) from the evil Report that Sin and Satan would needs fix upon it. To do this I conſider, That there are but two Qualifications that can commend any thing to our Obſervation; *viz.* Pleaſure and Profit: Pleaſure is the peculiar *Dalilah* of yonger, and Profit of older Years. Theſe are the two boaſted Advantages of *Senſuality*, for which the deluded Wretch pawns both Body and Soul, and the only Spoils he can aim at. If I can therefore demonſtrate, That there are equal, if not better Pleaſures, and as much Profit to be found under the Government of the Spirit, as there is under that of the Fleſh; I have mine end, nor will the want of theſe be an Argument againſt *Autarchy*. This is the remaining part of my Task, and the Province that I have undertaken, which (though it look like a Paradox) I hope to perform with that Evidence, that to an underſtanding and conſiderative Perſon, it ſhall reach even to a Conviction.

The only thing I desire of you (my *Dorotheus*) is to strip your self of all Prejudices, and lay aside the Love of Carnality; to clear your Mind of all gross Matter, and to consider Enjoyments abstracted from your natural Inclinations to them, and as they are in themselves; and thus qualified, I shall not fear to make you judge in this present Controversie, while I weigh the present Advantages of Vertue and Vice in the Balance of Reason, and thence evince that *Autarchy* is neither so difficult or unprofitable a work as it has been hitherto represented to you: That the Spiritual part lays no heavy Burthens upon Mens Shoulders grievous to be born, but that *Christ*'s heaviest Yoke is yet easie and his Burthen light. And this I shall do by examining the Pleasures of *Sensuality* in the first place; and, stripping off its Paint and Garniture, compare them with the more solid and substantial Pleasures of Vertue. And then, having made some suitable Observations upon the Difficulty and Misery which are suppos'd to attend a pious Life, conclude the trouble of this Letter, and leave the other outward

outward Advantages of *Autarchy* for the Subject of the Third Part.

§. 5. I am not here oblig'd to maintain That there are no ſuch things as ſinful Pleaſures, no more than with the *Stoick* deny that there is Evil in Pain and Torture. I know very well, that whatſoever pleaſes is a Pleaſure, and that every Man is ſenſible of ſo much in ſenſual Enjoyments; nor am I for the deſtroying the Appetites, but for regulating them. This is that which I aſſert, and ſhall endeavour to evince, That the Pleaſures of Senſuality are few, poor, and deſpicable in compariſon of thoſe which are to be enjoyed in the practice of Vertue, (which is ſomething more than what I promiſed before) and, conſequently, That 'tis an abſolute cheat put upon us, when theſe are made an Argument for Debauchery. This will appear if we take, in the firſt place, a general View of the Pleaſures of Senſuality, and make as we paſs along particular References.

In every ſinful Enjoyment there are Three things to be conſider'd,

1. The Expectation.
2. The Fruition.
3. The End.

Each of which are pretended to have its peculiar Pleaſures, and therefore deſerve our particular Examination. I begin with the Firſt of theſe, Expectation.

And here I need not uſe many words; for every Man muſt be ſenſible to how great a height the Hopes of vain Man is rais'd by the Deluſion of the Devil and his own Fancy. The approaching Enjoyment is repreſented through a magnifying Glaſs, and ſeems great and glorious: The Bubble of Fancy ſtruts and looks big, and we expect mighty matters. "Could I but poſſeſs "ſuch an Eſtate, or enjoy ſo charming a "fair One, *&c.* Voluptuouſneſs hath certainly two Faces, ſhe turns the Young Face, and ſmiles upon thoſe that expect her, but looks Old and Wither'd upon thoſe that have enjoyed her. Each Circumſtance of approaching Good is thought a Bliſs, which yet vaniſhes in the Embrace; ſo that if the Votary to Sin had ſo much Wit, he would ſtop at Expectation, and go no further. He might

might then indeed continue enamour'd with the Child of his own Fancy, and worship the Idol of his own making, without Remorse or Repentance, when it is too late. But his Unhappiness is, That the same Expectation which deludes him, urges him on to destroy it self, and so to put an end to his Hopes and Fears together, by a nearer Advance, which we call Fruition, and comes next to be considered.

§. 6. *Secondly.* Expectation then being confess'd by all to be only an imaginary Good, swell'd out with Hopes and Fears, 'tis Fruition alone that must crown the *Sensualist*, and make him happy. But even Fruition it self is experimentally prov'd to be so vain and empty, and next to nothing, to have so little of real Satisfaction, and so much of Cheat in it, that after a Man sits down and calmly considers what he hath done, 'tis a great Question whether he will not repent of his Credulity, rail at the Delusion, and preferr even Expectation it self to it. For he shall then find that he hath imbraced a Cloud, and fished all night for Pleasure, but caught nothing but Shame

and Sorrow; that he hath been notoriouſly cheated; and having ſown the Wind, *he hath reaped the Eaſt Wind*; that he hath purſued a Phantom, and having hunted after Vanity, hath at laſt overtook Vexation of Spirit: For, the Pleaſures of Senſual Fruition are indeed but Shadows of thoſe of Vertue, and want their Invigorations and Comforts: They are as ſhort of theſe as the Image of the Sun, repreſented in a Mirrour, is of the Light, Heat, and Influence of that glorious Luminary. That this may ſenſibly appear, I will endeavour to waſh off the Paint from the Faces of theſe Counterfeits, and examine the matter of Fact, and compare the Pleaſures of the Fruition of Vice and Vertue together; Inſtances will have here their Uſe, bring the Matter nearer the Eye and illuſtrate it. And, to this purpoſe, I will uſe St. *John*'s *Analyſis* of Senſuality, in his tripartite Diviſion, into that (1.) of *the Luſt of the Fleſh*, (2.) that *of the Eye*, and (3.) that of *the Pride of Life*. 1 Joh. 2. 16.

§. 7. And in reference to the Firſt of theſe, Conſider ſeriouſly with your ſelf, and then tell me (if you can) wherein

wherein conſiſts the true Pleaſure of thoſe Vices, which we call Gluttony and Drunkenneſs; that Pleaſure I mean that is peculiar to theſe Exceſſes beſides and above what is found in the limited Uſe of Meat and Drink. Is it in the ſtuffing up of the Body, or the vitiating of the Palate, in the diſtempering of the Taſte, or the diſordering of the Stomach? Is it found among the Ruines of the Underſtanding, or the Laxation of the Members? Surely no Man can take any true Pleaſure in playing the Fool or Madman, or in turning Beaſt beyond the Example of *Nebuchadnezzar*. I never yet knew any Man that delighted in making Experiments upon himſelf, to procure a voluntary *Epilepſie* or *Syncope*. Men are not uſually ſo fond of the Image of Death! and yet this, and no other is the Drunkard's Fruition, which is yet ſo unaccountable, that the poor deluded ſeems to be under a kind of Faſcination, to doat on that which muſt end in Loathing, if not in Sickneſs and Death. Sure I am there can be no Fruition in either, but the momentary Touch of the Meats and Drinks upon the Nerves of the Tongue,

Tongue, and yet even this is not peculiar to Exceſs, but is rather an Attendant of Sobriety. The Sober perſon hath generally the quicker Palate and moſt Delight, though with a Dinner of Herbs and Small-beer; and if any Man enjoys himſelf and his Friend, 'tis only He.

§. 8. And then for unlawful Luſts, (the other Species of Carnality) I may put the ſame Queſtion, with as great, and perhaps greater Advantage. Where are the Pleaſures peculiar to the Fruition of unlawful Love? Or, what doth the Adulterer enjoy above, and beſides what is to be found in loving and lawful Marriage? If there be any ſuch Pleaſures, ſure I am, they muſt be imaginary and next to nothing. And that you may make a true Eſtimate of theſe and ſuch like inferiour Enjoyments, I muſt let you know (once for all) that we deſcend therein much below our immortal part, and equal our ſelves to the Beaſts that periſh. Nay more, this way the ſilly Aſs may out-rival the Man, and the impure Goat be more happy than he; that you will find them much below your Expectation,

pectation, if not meer Cheats, the Miſtreſs of Debauchees, the Shame of Wiſe men, and the Purſuit of Fools; too commonly a Sin, and always a Shame, and the Sign and Cauſe of our Mortality. For the Propagation of our Like, both ſhews us approaching Death and haſtens it, and we diminiſh our own Lives to give Life to others. But be it what it will, I have nothing to ſay againſt it, in reſpect of Morality, when it is regular; I mean, when the Matrimonial Vow hath ſanctified it, and the Tranſmiſſion of our Nature hath made it neceſſary; the ſtricteſt *Cato* will then allow it, the modeſt and chaſt St. *Paul* command it, and the Spiritual part conſent to it. This for the lawful Uſe of it, for which Nature hath provided animal Pleaſures proportionate to its ends; but if you can fanſie any other Pleaſures peculiar to the ſinful uſe of it (which ſure is ſomething hard to do) turn but your Eyes and Thoughts upon thoſe rotten Carcaſſes, thoſe walking Sepulchres, which Laſciviouſneſs hath made its Martyrs; ſee there the Relicts of its Tyranny, when it hath exhauſted the Spirits,

darkned

darkned the Underſtanding, weakned the Senſes, and putrified the very Soul by the Contagion of the Body, not to be purified but by the Flames of Hell: And when you have duly conſidered this, then let the Adulterer boaſt of his ſtoln Pleaſures. Theſe are the chief kinds of *the Luſt of the Fleſh*, which is the eldeſt Daughter of Senſuality.

℣. 9. *The Luſt of the Eye* holds the next place, by which I preſume St. *John* meant Covetouſneſs, whoſe right to Pleaſures comes next to be examined. And if thoſe I have ſpoken of, had great Pretences to great Pleaſures, I'm ſure, this hath none at all: For, Covetouſneſs is confeſs'd by all to be a wretched Plague, or rather a Madneſs; and the Man that is enſlav'd to it, ſeems poſſeſs'd, and is rightly Term'd a *Miſer*. But (becauſe *Money anſwereth all things)* if you can imagine that there is any Pleaſure in looking upon Bags of Gold and Silver (that is, White and Yellow Earth) reflect a little upon the Fate of a *Tantalus*, and think what it is to have, and yet not enjoy, great Abundance. If there be any hidden charms in Cares and Fears,

Fears; in watching Riches, leſt they take wing, and flie away, or (in the beſt Effect of it) in being honoured and feared; yet I'm ſure the Happineſs of *the liberal Soul* which *ſhall be made fat*, and the ſweet content of him *that is ſatisfied with Food convenient*, doth far ſurpaſs them all.

§. 10. The Oſtentations and vain-glorious Boaſtings proceeding from the Fumes of Ambition is the *Third* kind of Senſuality in St. *John*'s Method. And here I cannot but think that the ſtrutting Gallant muſt be conſcious to himſelf of his own Emptineſs, and that he ſhould take little Pleaſure in cheating others, when he knows he doth but cheat himſelf. And for the deſire of being great I would fain know where's the Pleaſure of forcing a Man's Way through the Briars and Thorns, the Dark Methods of Secret Plots, and the Labyrinths of Infernal Combinations? When by many dangerous Steps he is arriv'd at the unſteady Seat of Greatneſs, and has put on the (*Incendialis Toga*, the) poiſonous Robe of Jealouſies and Fears; When he is hated by ſome, and feared by others, and made a common Curſe by moſt; Is this

this that which you call a ſtate of Happineſs? His Port deprives him of Society, and the diſtance that he muſt keep, renders his Life ſolitary and uncomfortable; and yet, (which is very remarkable) he is troubled with Company, and his Attendants will not give him the Liberty of an Hour's Privacy and Receſs. So that indeed a great Favourite, a States-man, can neither be familiar or retir'd, nor can enjoy himſelf alone or his Friends in Company, but muſt be confin'd to the Bedlam of Buffoons and Paraſites. If this be then ſuch a Pleaſant Life, *per me licet*, let thoſe that will run the danger, enjoy the Benefit of being great and hated, of breaking the wild Beaſt to an eaſie Pace and Mildneſs; they had need to have Returns anſwerable to their Dangers. And yet after all, I will produce more Safety, Satisfaction and ſweet Content in a mean Eſtate, and among the Country ſhades, than in all their Glory.

'Tis true, we that move in a lower orb, look up and gaze upon Greatneſs with Admiration, and think a *Phaeton* a happy Man becauſe he ſits ſo high, and amongſt

mongſt ſo much Brightneſs; but alas! we know not what Furies carry him on, or what Dangers attend him. Every Man is uneaſie in his own Condition, would be greater, and has a Tincture of Ambition, and that makes us not know our own Happineſs, even when we are poſſeſſed of it. In the mean time, did we ſeriouſly conſider the ſtate of Greatneſs, we ſhould find St. *James*'s deſcription of our Lives to be adapted to his: *A Vapour, that appeareth for a little time, and then vaniſheth away*: A Cloud, that looks glorioufly towards the Sun, and by the Reflection of his Beams, carried aloft by a ſuperiour Influence, for a ſhort time, and then it diſſolves in Tears.

§. 11. I have at large examined the Pretences of thoſe Three ſorts of Senſualities, to that which we call Pleaſures, and, ſetting them in a true Light, have expos'd their Deluſions; ſo that upon the whole matter, we may juſtly conclude, That their Pleaſures are not ſo ſurpriſing and extraordinary; nor indeed have they any at all peculiar to themſelves, but what is common to Vertue and Moderation, or rather what proceeds

ceeds from them: For Vertue dwells in the Centre, and is the Original of all true Pleaſure; and Vice in the Extreams, where ſhe receives and reflects back ſome of the Emanations which proceed from the Middle; but has none of her own but what ſhe borrows or counterfeits. Thus (that I may uſe an apt Similitude) the Sun, from the Centre of the World, ſhines by its own Light, whilſt the Planets, as ſo many dark Bodies, are whited over, and ſhine by Reflection only.

But becauſe this is not a common Notion, and obvious to every Apprehenſion, I will beſtow ſome ſhort Reflections upon the Vanity of Fruition, in reſpect of its Shortneſs, Uncertainty, and Diſſatisfaction; Appendages which allay it to that degree, that it is not worthy of the purſuits of Good and Wiſe Men.

Firſt. For, *Firſt*, every Senſual Enjoyment is Momentary and Tranſient: It ceaſes as ſoon as perceived; and, like the Lightning, is gone before we are aware of it. I have here a large Field of Diſcourſe before me, but I need not ſtay to confirm what is confeſs'd, and at the

the ſame time, lamented by the greateſt *Senſualiſts.*

Secondly, It is uncertain; we loſe it oftentimes in the Embrace, and it vaniſheth in our Arms. The whole Life of Man is but an Aggregate of indiviſible Inſtants of Time, and every one of theſe may rob us of it; the Revenge of *Saul* was prevented when he had got *David* even in his Net; and *Herod*'s Divinity vaniſhed in the midſt of his Adorers, when the inviſible Hand conſign'd him to Worms. Every day gives us Examples of the inconſtancy of Worldly Pleaſures, and we are commonly carried up aloft by them, and then let fall, and ſo broken to pieces; thus *Alexander*, in the midſt of his Victories, Feaſts, and Triumphs, was call'd off the Stage; and ſo was the Rich Man in the Goſpel, amongſt his Deſigns of Eaſe and Fruition. Nay more than this, a vain and needleſs Fear deſtroys all our Enjoyments, and they are ſo much the Creatures of Fancy, that they vaniſh and diſappear, upon the leaſt alteration of it.

Thirdly, It is at beſt but diſſatisfactory; every Senſual Enjoyment is a cheat,

falſe as Hell, whoſe Intereſt it ſerves; and as Viſionary as the nightly Feaſts of Witches: As theſe imagine that they eat and drink, and yet ſtill find themſelves purſued by the ſame hunger and Miſery; ſo Voluptuouſneſs leaves us as empty as before, and raiſes a greater Thirſt than it allays; nay more, it is loſt by Uſage, and the poor deluded loaths what he hath, admires what he hath not, is always to ſeek, and is never ſatisfied; he purſues an Aery Expectation, and courts a Miſtreſs, that when once enjoyed inſpires him with new Wants, and puts him upon freſh Queſts and Dangers. Thus the Slave to his own Luſts, rowls the ſtone of *Siſyphus*, and carried by the Gyre of his untam'd Deſires, moves an unconſtant conſtant Round, till Sickneſs or Age diſables him, and Death arreſts him, and carries him to the Infernal Priſons, where only he becomes Stationary.

And thus I have made ſome Reflections upon that Men call Fruition, or Senſual Enjoyment. And I have been the longer, becauſe if there be any Pleaſure in Senſuality, it muſt be in this: By what has

has been ſaid, it will appear, That there is not a greater cheat impos'd upon Mortals, or rather that they impoſe upon themſelves: And I will be bold to conclude, That Sin begins and proceeds by Deluſion, and ends in Miſery; That Voluptuouſneſs is a Maſque acted by Furies in diſguiſe, which, towards the end, they throw off, and appear in their proper Shape. For this is the true End of all Sinful Enjoyments, which I muſt next demonſtrate.

§. 12. *There is a way that ſeemeth right unto a Man* (ſaith the Divine Preacher) *but the End thereof is the ways of Death.* Prov. 14. 12. The End of Voluptuouſneſs is always calamitous, and that commonly in this Life. Sin brings forth Shame and Sorrow, and forbidden Enjoyments tend to the Deſtruction of that Body they are brought to gratifie. Thus Intemperance weakens the Appetite, and conſequently the Body: Thus Luſt incites *Ammon* even to inceſt, and then to hate even to Death, till Drunkenneſs and the Sword of *Abſalom* hath cut him off, and ſo put an end to both Paſſions. And as Sin, at laſt, brings a

diſmal Cataſtrophe upon it ſelf: ſo each Crime hath its particular *Nemeſis* even in our own Conſcience. And I dare appeal to Experience, whether (when a Man's Paſſion is over, and he is at leiſure to conſider calmly what he hath done) he feels not Shame invade him, and a natural Horrour dart through his Soul? Whether he doth not run, as it were, from the Preſence of God (as *Adam*, his Forefather, did) as aſham'd of his Nakedneſs, or ſow ſome thin Fig-leaves together, ſome poor Excuſes to cover it? Thus 'tis at firſt, till Conſcience is ſeared or lull'd aſleep, and ſo becomes ſenſeleſs: Cuſtom will take off the Dread of Puniſhment, and becauſe Vengeance ſeems to ſlumber, the hardned Sinner removeth it far out of his Sight; and yet for all this commonly Conſcience at laſt awakes and laying before him the things that he hath done, arraigns, and condemns him: the black Fumes of *Atheiſm*, which hitherto have hid his Sin and Puniſhment, will at laſt withdraw; and the *Deity*, juſt and terrible, diſcover himſelf to his Soul; and then learn, from his own mouth, the Agony of his diſtracted Mind;

Mind; when he conſiders that he muſt leave all his Pleaſures, Friends, and Acquaintance, and be carried alone into the dreadful unknown Abyſs of Eternity! When he begins thus to queſtion with himſelf; What if now at laſt there ſhould be a God, which I have not only provoked, but denied; a Heaven, which I have ſlighted; and a Hell, which I have not only choſen, but made it my Buſineſs, and taken pains to procure? What if this God ſhall meet me in the other World and convince me of his Being, by his Juſtice; in what a Condition ſhall I be then? Why, no worſe than eternally and irrecoverably miſerable! And is it ſo? I find then I have liv'd to a fair purpoſe! I have enjoyed ſome few ſhadows of Pleaſures, and ſuffer'd many real Griefs! I have been cheated all my Life time with Hopes, Fears, and Expectations, and found all at laſt both *Vanity and Vexation of Spirit!* And now I can perceive no glimpſe of Joy, no comfort to my Soul; but a Darkneſs, and Horrour, and the Expectation of a dreadful Sentence when I ſhall depart hence! But Oh ſacred Vertue! and you hoſpitable Graces of Inte-

grity, and Innocence! who alone are able to banish these dreadful Apprehensions, and bring home in Peace, how have I slighted and despised you! This is very probable to be the End of the Voluptuous, because the nearer he approaches to his Death, the clearer are the discoveries of his Misery; yet I know very well that some die, as well as live, senseless and unapprehensive of future Danger; but then their Condition is never the better, because their Despair as well as Punishment are transferr'd to the other World. The Rich man in the Gospel was never the happier in Hell, because he perceiv'd it not, before he opened his Eyes in its Flames!

§. 13. I have led you (my *Dorotheus*) through the Folly to the Misery of Sensuality; of living in Rebellion against the higher Powers of the Soul, and working Wickedness with Greediness. You may easily perceive, upon the whole Matter, That there is much Sorrow and very little Pleasure in Debauchery, and that Hell stands at the end of it; That those poor Pleasures that are enjoyed, are little else but Cheat and Delusion,

and

and at laſt leave us not only diſappointed but miſerable. Happy is the Man that can ſee through the Diſguiſe, and apprehend the Deformity and End of Vice. Happy is he, that by an early Conqueſt of himſelf and his Earthly part, makes himſelf capable of the Pleaſures of *Autarchy*; of thoſe that are to be found in the Paths of Virtue and the *Regimen* of the upper Soul. And theſe are they which come next to be conſidered.

§. 14. It was the wiſe *Epictetus* that reduc'd all Morality, and his Readings thereupon to theſe two words (mentioned in the end of the former Part) ἀνέχου καὶ ἀπέχου, ſuffer and abſtain. Theſe two infold the whole Duty of *Autarchy*, and regulate, at once, our iraſcible and concupiſcible Appetites. The *Firſt* of theſe tells us we muſt ſuffer Injuries, Reproaches, and Slanders patiently: The *Second* enjoins us Abſtinence, from Sin, I mean, and from all Occaſions and Appearances of it. Theſe two were the conſtant Doctrine of our Lord firſt, and then of his Diſciples; only he went beyond *Epictetus*, refin'd and exalted theſe Duties, and made the firſt eſpecially,

(the hardeſt of the two) one of the Beatitudes, *Matt.* 5. *Bleſſed are ye when men ſhall revile and perſecute you, and ſay all manner of evil againſt you falſly for my Names ſake. Rejoice and be exceeding glad, for great is your Reward in Heaven; for ſo perſecuted they the Prophets, that were before you.* The Conqueſt of our ſelves, the Exerciſe of Self-denial, and the patient bearing of Injuries, is a preſent Bleſſedneſs as well as a future: This cannot be diſcern'd, I muſt confeſs, by the moſt part of Mankind in a degenerate Age, which will admit of no Happineſs which is not carnal. We put Senſuality in the Chair, and make her Judge of the Pleaſures of *Autarchy*; and ſhe will not fail (without all queſtion) to give ſentence on her own ſide, in her on Caſe; *viz.* That *Self-Government* is a painful, and a miſerable ſort of Life. Whereas, let enlightned Reaſon be placed on the Tribunal, and you ſhall hear (that which *Solomon* long-ſince noted, even to a *Proverb*) That *her Ways are Ways of Pleaſantneſs, and all her Paths are Peace.*

I have

I have already, I hope, ſufficiently proved, That there is no conſiderable Pleaſure appropriate to Senſuality, but what ſhe borrows of Temperance and Moderation, and then diſhoneſtly claims to be her own; and, That her End is Sorrow and Shame. This were enough to obtain my Point, and make *Autarchy* (the ſevereſt of all Vertues) much more eligible; but I ſhall proceed to confirm the ſame thing more directly and poſitively, and that whether we conſider thoſe Pleaſures that are outward or inward, thoſe that concern the Body or the Soul. For though I have appealed from the Sentence of Senſuality, in this Caſe; yet I will admit of the Evidence of the Senſes, when not either diſordered or bribed into a falſe Information.

§. 15. And here I dare challenge all the *Senſualiſts* in the World to ſhew, in all their boaſted Enjoyments, any thing equal to the Delights of Moderation; or any Delight that doth not take its Original from thence: For Animal Pleaſures ariſe firſt out of the Temperate uſe of Nature, and when they are us'd beyond this, they become weak, decay, and

and die. Sure I am, that the Pleaſure of Taſting (and ſo of all the other Senſes) is more vivid, quick, and laſting, and conſequently greater, in the Temperate Perſon, than in the Glutton: Debauchery feeds upon, and devours it ſelf by being gratified; *The full Soul loaths the Honey-comb, but to the hungry even bitter things are ſweet:* The frequent Uſe of any thing takes away its Pleaſure, and it dwindles to nothing. Expectation, Art, and Fancy may ſupport it for a while, but at laſt it dies, and is utterly loſt by Enjoyment; whereas, he that governs himſelf by Rules and Meaſures, reaps all the Delight that Nature hath provided for him: For, whilſt Riot makes Men dull, ſtupid, and inſenſible; Moderation keeps up, and maintains the Vigour of the Senſes, and conſequently their Pleaſure. Thus Vertue takes the beſt Courſe to propagate Youth, and continue it; her Servant is not uſually dim, nor is his natural Force (by Diſorder, *&c.*) abated; ſuch is he, or ſuch would he be, if *Autarchy* might have its Effect.

§. 16. Nor

§. 16. Nor can Poverty (*Infœlix Paupertas*, as the *Poet* calls it, the *Unhappy Poverty*) or Meanneſs of Birth or Fortune diminiſh theſe; I mean, the outward Pleaſures of the *Autarchiſt*; his Dinner of Herbs taſtes as well as a fatted Ox upon the Rich Man's Table; He needs no Sauces to commend his Meat to his Palate, or Varieties to delight him; Hunger and a good Stomach makes his Food (be it ever ſo mean) pleaſant, and Nature ſupplies him with the ſame, or at leaſt as delightful, Rarities, as Art doth other Men. And here give me leave, a little to vary from my Argument, and make a ſhort digreſſion in favour of that we call Poverty: For if we ſearch into things themſelves, and lay aſide the accuſtomary abuſe of Words and Titles, we ſhall find that Heaven's Bounty is not ſo unequal, nor that there is ſo much Difference betwixt Men, in reſpect of outward Bleſſings, as the World judges. For, *Firſt*, we are all equally Rich in the common Bleſſings of Nature, and the Heavens and Earth, with all the good things of each, are beſtowed upon every Man: The Sun, Moon,

Moon, and Stars, and their Light, Heat, and Influence is every Man's Propriety; and the Hills, Rivers, Woods, and Plains, with all the other Varieties of Nature (Objects more August than Art can frame) are all expos'd to his View, to delight and ſerve him. *Secondly*, The Great Man hath no more from all his Superfluities than the Poor Man from his Neceſſaries: All the Revenues in the World, will but allow the Owner Food and Raiment (his Family and Servants devour the reſt); and all his ſtately Buildings will but give him ſhelter from the Extremities of Heat and Cold; and the Poor Man hath that which affords him both theſe, and commonly with more Peace and Safety. *Thirdly*, The Greateſt Perſon cannot appropriate his Riches to himſelf; but other Men, (even the meaneſt) ſhall (in ſpite of Covetouſneſs) ſhare with him: He may indeed look upon his Palaces, Buildings, Aquæducts, *&c.* with Delight and Admiration (and ſo may the meaneſt of his Servants; and Strangers with greater Admiration than either): He may call them his own, and pride himſelf

himſelf in his Magnificence; but I do not ſee, but (to moſt Intents and Purpoſes) they are as much his Servants as his. Indeed there is this difference betwixt the legal Owner and others; he may paſs over his Right to others, and leave them his Heirs, (to he knows not whom) which another cannot. He hath the Care and Trouble of them, which a Stranger hath not; but as to the Profits and Fruits of his Poſſeſſions, though he hath the Firſt Choice, yet his Inferiours muſt ſhare with him, and enjoy it to as good Effects as he.

This that I have ſaid, is not to detract from Worth and Nobility, but to comfort thoſe that are eſtemed the Drudges and Slaves of this World. We have all enough, if we could comprehend God's Bounty and be contented. If we could but govern our ſelves, and regulate our Deſires, we might be Rich enough: For then we ſhould prize the Muſick of the Birds, and value the Odours of the Flowers, above artificial Perfumes; we ſhould think our ſelves loaded with the Bleſſing of Nature, were we apprehenſive of them, and could we view them

them with an intellectual Eye; we ſhould then find the Bleſſings appropriate to a middle Eſtate, as well as thoſe of a greater, and though our Commons be not great nor coſtly, we ſhould find Satiety. This is not altogether alienate from the Subject in hand; for it ſhews the outward Pleaſures of *Self-Government*, even in low Circumſtances, and that whilſt the Voluptuous ſtudies to gratifie his decayed and out-worn Senſes, the *Autarchiſt* enjoys the Careſſes of Nature, and there can be no innocent *Epicure* in the World but only he.

§. 17. Nor is the Influence of *Autarchy* confin'd only to the outward Senſes, but it reaches the inward; yea, and the Operations of the Soul alſo: For though the Soul be a Subſtance diſtinct, yet ſhe is much influenced by the juſt and due Temperament of the Body, and hath no Converſe with things without but by the Mediation of the Senſes. And though, according to the Notion of the *Platoniſts*, ſhe be impriſoned in theſe walls of Fleſh, and has no Liberty to walk abroad, only ſhe may look out of the Windows of her Gaol, till Death comes and unlocks the

the Doors, unlooſes thoſe Bonds that faſten her to the Body, and ſets her at Liberty; yet, during this Life, ſhe contracts a kind of acquaintance with her Priſon-houſe, and a Love to her Fetters: She is courted, and ſometimes ſeduc'd by external Objects, ſhe pertakes of Angers, Fury, and loves Fondneſs; and forgetting her native Country, and her Heavenly Nature; doats oftentimes upon low and baſe Objects in this ſtrange Land. In this preſent Condition Temperance opens and clears the outward Windows, and Knowledge regulates her Perceptive Faculties, and both theſe ſtrengthen and preſerve the ſuperiour Faculties; which ſhews her her Errour, and helps her to avoid it. Hence the Charms of Voluptuouſneſs are diſſolv'd, her Inchantments ended, and the Soul recovers her primitive Light and Purity. Thus the Underſtanding becomes enlightned, and the Candle of the Lord burns without the Interpoſition of the Clouds of Ignorance. Thus the Memory is purg'd of polluted Images, and made a Treaſury of ſuch uſeful Idea's as Nature firſt deſign'd it. And thus the Will becomes regular,

regular; the Desires limited to that which is good; the Heart pure; and the Spirit rectified, from whence proceeds Innocency and Peace, which is the special Gift of *Autocracy*, and deserves our further Consideration.

§. 18. What the Ancient *Pythagoras* said of Piety in general, may be affirmed of *Autarchy* in particular, when he says it is, ὅλας ψυχᾶς εἰρήνη μετ' εὐθυμίας, *A Peace in the whole Soul, with Cheerfulness.* For Sensuality fills us full of Fears and Jealousies, Expectations and Disappointments; and is like the Lower World, the Seat of Storms and Tempests; whilst Piety would render our Minds as the pure Æthereal Regions, above all Winds, Meteors, and Alterations, quiet and at rest. The Mind of a pious Man is a Heaven upon Earth, and presages to what place he must ascend: His meek and innocent Conversation produces outward Peace amongst all (for who would disturb him that wrongs no Man, nor gives any Offence by word or deed?) And as he is guilty of no Crime, so he fears no Danger, but is at peace with himself: No Heavy and Dismal

Clouds

Clouds of Deſpair obſcure the Serenity of his Soul. His Mind is always temperate, free from torrid Deſires, and frozen Deſpondings: He knows not the Terrors of a guilty Mind; and is ignorant of Fears, becauſe he is ignorant of Sin: His Conſcience is *void of offence towards God and Man*, and therefore under no dread from either: He is contented with his preſent Condition, and therefore feels not Fear's Ague nor Envy's Conſumption: Briefly, he is in a continual Calm (though in a ſtormy World) and whilſt others fret themſelves under their Load, and ſtruggle in their own Toils, he is contented with his Lot, and at reſt.

§. 19. Thus for the Concupiſcible; and then for the Angry Paſſions, he governs them alſo. Hence it is that Abuſes and Railery move him not, and he diſtinguiſhes betwixt the effects of Madneſs (for ſuch he takes Rage to be) and the friendly Rebukes of a Wiſe Man: He hears the Taunts of the Scornful unconcern'd as he doth the Barking of a Dog, and only takes care that he be not bitten. He looks upon a diſſolute Tongue with pity, and is more troubled

at the Commendations of ſome Men, than at their Abuſes.

And certainly there is nothing ſo undecent and ill becoming (as well as troubleſome); nothing that makes us more ridiculous, or that gives an Enemy greater advantage, than unbridled Fury; nor can any Plague torment the Soul and Body, and prey upon both, more than ſecret Malice: Whereas 'tis a God-like thing to forgive; It elevates us above humane Nature, may I not ſay above the Angelical? Beſides 'tis the trueſt pleaſure to be able to pardon. To deſerve well, and yet ſuffer patiently without Reward, is a part of Greatneſs unknown to any but the *Autarchiſt*. To ſuffer wrong ſilently, and being injur'd to ſeek a Reconciliation. 'Tis more generous, ſure, not to ſeek Reward, but to receive it, and ſave our ſelves the trouble of purſuing that which will be forc'd upon us; for rewarded here or hereafter we muſt and ſhall be, as long as our Lord's Promiſe ſtands good, *Rejoice and be exceeding glad, for great is your Reward in Heaven.* And as there is a future, ſo there muſt be a preſent Reward, which

is

is Peace and Joy in the Holy Ghost. An internal Comfort, an ineffable Pleasure which arises out of a clear Conscience, which *is a continual Feast*: This is a Treasure far surpassing all the Riches of Nature and the Pleasures of Sin, though drest up to the utmost advantage; for they are but for a Season, but *this shall not be taken away from us.* Joh. 16. 22. *Deny me (O Lord) Riches, Health, Prosperity, Liberty, or whatsoever else is most dear to the Animal Life, only deny me not this. Exercise me in what Trials, and with what Afflictions thou pleasest, only allow me this Cordial, and I shall be sufficiently happy!* This will be a sufficient Compensation for all Sufferings, and Support in them all: It will be a Light to guide us in this dark Sphere, and a Defence against all Dangers: It is an internal Armour which will render us unconquerable, till we have past all the Perils of this World; and are arriv'd at Heaven, where confirm'd and never-ending Joys attend us.---For the proof of all which, I appeal to the Experience of every Man that hath been acquainted with Vertue and Piety, and observ'd their Effects: I appeal to the

Noble Army of Martyrs and Confeſſors, who ſuffer'd in their Quarrel, and became by this more than Conquerours. See then the different ends of Vice and Vertue! The Firſt preſents you with ſome Shadows of Pleaſures which prove both *Vanity and Vexation.* This Second beſtows upon you True Pleaſures, both outward and inward, ſolid and durable; which neither Pain nor Sickneſs nor Death it ſelf, arm'd with all its Terrors, can deprive you of; and which will never forſake you, till they have brought you to that place where there is fulneſs of Joy and Pleaſures for evermore.

§. 26. I have at large diſcours'd of the true Nature of the Pleaſures of *Senſuality*, that cheat ſo many into their Ruine; and, after an impartial Diſcovery of their Inſide, I hope I have ſufficiently expos'd their Falſhood, Vanity, and Inſufficiency. I have added to this an imperfect Account of the Pleaſures of a well-govern'd and vertuous Life. Imperfect I ſay, for they are to be felt, not expreſs'd. I have nothing to add to this Letter, but ſome few Reflections upon theſe *Two Heads.* I. *The Difficulties*; and,

and, II. *The Miſeries, that* (in the beginning of this Diſcourſe) *were objected to attend this Duty:* And then conclude the trouble of this Letter, *&c.*

§. 21. As to *the pretended Difficulties of* Autarchy, I have this *Anſwer.*

1. That *Autarchy* in it ſelf is neither hard nor ungrateful, but eaſie and natural. Its Regimen was ſettled by our Creator in the beginning and firſt origination of Mankind; and therefore not difficult to him who inſtitutes his Life according to the Order of Nature: For indeed all manner of Intemperance is a violence and rape upon our Nature, and we find that (till ſhe is conquer'd by long and cuſtomary Force) ſhe both abhors and reſiſts it. Thus, for inſtance, Gluttony preſſes her down, and Drunkenneſs ſtrives to ſtifle and drown her, whilſt ſhe (poor Wretch!) ſtruggles with all her force, throws up the unconcocted load, the ſame way it was impoſed upon her, and in reſentment of this Violence pines her ſelf ſometimes ſeveral Days afterwards. This, I ſay, is the true ſtate of virgin, and undebauch'd Nature. And therefore *Self-*

Government is her Guardian; nor can it be difficult originally, but natural, and consequently easie. But then——

2. As it cannot be denyed, but that this among many other things is now grown difficult to us, so it must be confess'd, That this Difficulty is the Effect of long and customary Habits of Licentiousness; nor can it be wonder'd, that a Man habituated to a sinful Course of Life, and used to be carried about by his unruly Passions, should find some uneasiness in the first entrance of a regular and staid Conversation; no more than that an unram'd Horse should at first time regret the Bridle; or the young Bullock the Yoke that is laid upon his unaccustom'd Neck. All Changes, from one extream to another, prove troublesome, and in every Alteration of Life we may observe the like. The beginnings of things must be difficult, especially to a prejudic'd Nature; and he that is accustomed to Extravagance must resent a Restraint. The *Neophite* cannot but expect some trouble in the Government of his Passions and perverse Nature; and the young Practitioner will be weary of his New Work;

Work; but he that has us'd himself to it, finds the Sweet of it; and he that is exercised therein shall find its Delights.

3. And then, for those affrightful Names of Mortification, *&c.* they were at first given with respect to the Removal of inveterate Habits, and the trouble it puts an old Sinner to. As for the things themselves, they are not simply necessary to the Duties I commend, nor indeed to *Christian Religion*, no more than Physick is to our Mortal Bodies. Not simply necessary, but only by way of Consequence, and by reason of those Diseases of the Mind which we have contracted. When Piety begins to decay through the Weakness of the Powers of the Soul, and the Prevalency of the Appetite; then the Spiritual Pill becomes necessary; and if it be unpleasant to the Taste, or makes us sick in its Operation, we may thank our Diseased Minds for it. Corrupt humours cannot be evacuated without Pain, nor can the dumb and deaf Spirit (much less that which is raging mad) be cast out without sore Convulsions of Mind, and a renting of the Heart, even to a seeming

Death. But all this is but accidental to Religion, which in it ſelf is an eaſie Yoke, and a light Burthen; a ſweet and delightſome Imploy, and requires none of theſe Severities: For to a Man that hath been train'd up in Subjection to the Heavenly part, and hath liv'd ſo till he hath become capable of ſenſing the Pleaſures of the Divine Life, there is no need of Mortifying of Luſts and Appetites; theſe have been regulated long ago, *ab initio*, bred up in Obedience, and taught Submiſſion from his Birth.

I ſhall only add two things more upon this Head, and could wiſh that they might be as ſeriouſly conſider'd as they muſt be confeſs'd. The *Firſt* is, That the ſtricteſt Precepts of *Chriſtianity*, ſuch as Self-denial, and taking up the Croſs (the ſevereſt Doctrine of the ſevereſt Religion) hath its peculiar Pleaſures and comforts, and that in proportion to its Hardſhips. *Secondly*, That Vice is the greateſt Slavery, and brings greater Mortifications and Hardſhips upon the Body (yea, and upon the Appetites themſelves) than the moſt reſtraining Vertue, and conſequently that Men

uſually

uſually take more pains, and ſuffer more to go to Hell, than is required in order to Heaven and a Bleſſed Eternity.

§. 22. As for the Miſeries that the Beginning of this Diſcourſe ſeems to entail upon Piety, whether they are *ab extrà* or *ab intrà*, I anſwer briefly,

1. That God is not ſevere or cruel to any Man, much leſs to his Servants. He is good unto every Man, and *his tender Mercies are over all his Works: He is ſlow to Anger, of great kindeſs, and repenteth him of the evil.*

2. That he puniſhes them, or ſuffers them to be afflicted, ariſes out of other Cauſes; as, *Firſt*, To prevent Sin and the Doating upon this World, by letting them ſee their own Frailty, and the World's Deceitfulneſs: To take down Temptations, and abate the Luſts of the Fleſh, *&c.* *Secondly*, To puniſh Sin in this World, that their Souls may be ſav'd in the World to come. *Thirdly*, To bring them to Repentance, and recover their Spiritual Health. As a careful Phyſician, a ſevere School-Maſter, and *a loving Father who chaſteneth every Son whom he loveth, and ſcourgeth every*

every Son whom he receiveth. And thus Afflictions are real Bleſſings, and the End changeth the Means into tokens of Love and Mercy. *Fourthly*, To make them Inſtances of the Divine Goodneſs. Thus *Job* ſtands a Monument, not ſo much of Humane Integrity, as of God's Juſtice and Mercy; his Juſtice in puniſhing his Creature, which, for all his Integrity, had ſome time or other deſerv'd as much as this; (and God may juſtly withdraw the Bleſſings of Health and Riches from *Job* which he had given him) and his Mercy in returning them double to him. Beſides, he is an ancient Example of the Power of Divine Grace, as alſo of Humane Imbecillity. And the ſame or the like Account may be given of the Apoſtles and the Firſt Chriſtians, who remain Evidences of the great Love of God to Mankind, who ſpared neither his Son to procure us a better Covenant, or his Servants Blood to ſeal to the Truth of it. And therefore——

* *Vid.* Matt. 10. 17. & 24. 9. Luk. 21. 12. Joh. 15. 20. 1 Theſſ. 3. 3, 4. 2 Tim. 1. 8. & 3. 12.

3. As to thoſe * Texts where our Lord warn'd his Diſciples of Sufferings; or

thoſe

those of his Disciples to the Primitive Christians, of the Afflictions and Persecutions which they must expect: They are not universally applicatory; for their Case was extraordinary, and they were fitted with Divine Gifts accordingly. And those Texts do more particularly point out those calamitous Times, and cannot be applied to those times in which the Church had peace and rest from her Labours. Their work was in the heat of the Day, and God that call'd them to such a mighty Work, first enabled them, and then crown'd them for it; but as for us, we labour in the cool, nor can we expect any Opposition but that of our carnal Lusts and Appetites. Piety is commanded, and Vertue is encouraged and rewarded, and Religion is not now to be espoused in Chains but upon the Throne. So that notwithstanding the extraordinary examples of some of God's dear Servants in the Old Testament, and of many more in the New, I am bold to conclude, That *Autarchy* tends naturally and of it self, to present as well as to future Pleasures, whether it be of the Mind or a Regulated

ted Body, and to make us happy here and hereafter.

And thus, having made what Observations and Reflections I thought fuitable upon the Vanity of the pretended Pleafures of *Senfuality*; having pleaded the Cauſe of *Self-Government*, and vindicated it from the Accculations of Tyranny or Cruelty over the Body or her attendant Paſſions, I will reſerve her *Outward Advantages* to be the Subject of the Third Letter.

'Αυταρκεια.

ΑΥΤΑΡΧΙΑ.

OR, THE DUTY of Self-Government.

The Third PART.

Of the Outward Advantages of Autarchy; *and an Exhortation thereunto.*

§. 1. I had not long finiſhed the *Second Part* of this Moral Eſſay (in which, I hope, I have ſomewhat contributed to the allaying the Heats of your Senſual Deſires, and rebated your Prejudices to the Oeconomy of *Self-Government*) but I bethought my ſelf

ſelf of my Promiſe made in the Concluſion of it, to treat of the *Outward Advantages* of *Autarchy*. 'Tis true (my *Dorotheus*) the inward Pleaſures mentioned in my laſt, of Joy, Peace, and the Teſtimony of a good Conſcience are the greateſt Bleſſings we are capable of on this ſide Heaven; but then the other outward Bleſſings are not to be deſpiſed. As long as we are here we all naturally deſire thoſe Delights that careſs Humane Nature; and he muſt be more than an ordinary Philoſopher that can over-look all corporeal Pleaſures. He is happy that can gratifie his Soul, but yet he is thought more happy that can gratifie his Soul and Body both, and yet preſerve his Innocency. If then *Autarchy* be a Friend to both theſe, its Government ſure cannot be refuſed. What it is in reſpect of Pleaſures, hath been the Subject of the former Paper, and what it is in reſpect of all *Outward Advantages*, ſhall be the Subject of this. After which I ſhall draw up all the Premiſſes into one concluſion; and, tying a Knot upon it, leave it with you to the judgment of after Experience.

§. 2. The

4. 2. The *Outward Advantages* of *Autarchy*, which I have not discours'd of in my former, may be reduc'd to these *Three Heads*:

1. *A Healthful and Long Life.*
2. *A Competent Estate, or Sufficiency.*
3. *Honour and Respect from all Men.*

These are the Three Principal Favourites of the Body, and are counted as our greatest Happiness, while we are here. A sickly *long Life* is therefore thought so much the more miserable, because it is long, and a *Healthful* Short *Life* miserable by reason of its Shortness. And both *Health* and *Length of Life* cannot make us happy, according to the vulgar Opinion; if we are condemn'd to Poverty, and to eat the Bread of Carefulness. And there be many that will not be satisfied without a third accessional, I mean *Honour* and *Respect*. And there is no Man, but the highest Christian, that can wholly lay them all aside, and say, with St. *Paul*, *That he counts all things but dung and loss, so that he may win Christ*. I cannot expect you should arrive at this Spiritual Life, this Perfection of Wisdom these many years. It will be sufficient

if

if you attain it at last with all the Aids of Morality, and Religion. In the mean time it will be sufficient to alliciate a young and unexperienc'd Nature by that which seems most inviting in this World, (though it be but as Children with Toys, and such are most of us in a spiritual Sense) I mean with Earthly Blessings such as *Life*, *Estate*, and *Honour*. My Business therefore shall be to demonstrate to you (not that *Autarchy* will infallibly make you live long *Healthful*, *Rich*, and *Honourable*, or instate you presently in the Possession of these Three Blessings; for there may be many Circumstances which may hinder the Effect, and God may not prosper the Means for the Ends designed: nor do I intend to affirm that this Duty will enfeoff you with the intense degrees of each, *i. e.* that it will make you live to threescore years and ten or fourscore, and all that while in abundance of outward Prosperity, Riches, and Grandeur; for this is not entail'd upon any Duty, but) That it is the readiest Way, and the most probable Means to obtain a convenient portion of each, and enough to ascertain an outward Happiness.

pines: That it naturally tends to *long Life*, and *Health*, *Plenty*, *Ease*, and *Respect*; and, where it is not hinder'd of its effect, will ensure them. Thus, as the Reasons of the former Paper will make you a Votary to the Spiritual Government as a Christian and a Philosopher, so those of this may work upon you as a Man. I begin with the first of its Temporal Advantages, *A Healthful and Long Life.*

§. 3. Of all the outward Blessings that God usually crowns Man with in this World, *Health* and *Long Life* ought to be first named, because most desired. The First begets the Second, and they mutually caress each other, and would do so eternally. When things are as they should be, Nature abhorrs an Alteration for fear of a Dissolution. The sullen Rocks cling together and oppose Separation; and the soft Waters which are dasht into a thousand pieces against them, reunite their Parts, which will not separate till Gravity and the indispensible Laws of the Universe compel them. The Vegetables, though they die at Winter, do yet retain the Seeds of

Life against their Resurrection: in the Spring, and accordingly appear again in their various Figures and Colours: The Birds and Beasts labour night and day, to preserve a belov'd though (to themselves) an unprofitable Life, and when they can no longer escape the Snares of the cunning Fowler or cruel Hunter, they mournfully utter out their resentments of Man's Tyranny in their inarticulate Rhetorick. Man, the Lord of the visible Creation, preserves his own Life by destroying others, and pays Nature in himself what he has robb'd her of in other Creatures. We are apt to admire the Happiness of *Methuselah*, and (if we thought it to any purpose) would desire to live as long as he. We complain of Nature's unequal bounty to the Antediluvian World, whilst she confines us to Threescore or Fourscore Years. To live long, and see many happy, or (rather than die) unhappy days; to live, though old, lame, decrepit, and despis'd (much more when young, healthful and strong) is the universal desire of deluded Mortals, inamour'd of their Sorrows and besotted of their Chains: Nor can Reason,

Reason, Counsel, or Experience (without a Diviner Ray darted from Heaven into their Souls) undeceive them. And after all, it is something unaccountable to find that, though most Men make *Long Life* the chiefest Petition in all their Addresses to Heaven, yet there are few that will confess they have received it, though they have pass'd their great *Climax*. So great is our aversion to Death, our greatest Friend that would put an End to our Troubles, and lay us up in Peace. Young men put it far from them; and Old men do not care to hear of it, though descending down towards their Grave. And I have experienc'd in my self, now entring into my Declination, a kind of Reluctancy to be told I was so far on my Journey: I conclude therefore that there is something in Nature (some Relict of the Old man) that is afraid of Death, though she carries it within her; and thus perhaps it will be with you, and therefore to please the lower Soul, and reconcile it to the Government of the upper, I shall endeavour to shew that it is the usual Gift and natural Consequent of *Autocracy*.

§. 4. To this Purpose it will suffice to propose this one Consideration. *viz.* That,—

There is nothing that can conduce more directly to the Health of the Body (and consequently to its Preservation to Old Age) than the regular Use of Meat, Drink, and animal Pleasures, which Self-Government *enjoins.*

This alone is able to preserve Health, and to recover it when lost; and (if some Original Distemper or fatal Providence interpose not) to convey it down to Old Age; to procure the Vigour of Youth in Age, and a healthful and strong Constitution, and consequently a *Long Life*, &c.

This Truth is self-apparent, and shines by its own Light; for most Diseases are confess'd to be the Effects of Intemperance. Vice tends to our Ruine from its first Entertainment; and the Body of Sin naturally leads us to the Body of Death. Excesses bring Sickness, and Surfeiting will turn to Choler. *By surfeiting many have perished, but he that taketh heed prolongeth his Life*: saith the wise Son of *Sirach*, *Eccluſ.* 37. 30.

Instances

Instances will best illustrate this Truth for their Conviction.

For thus the Glutton lives to eat, not eats to live but to die; when by contrarieties of Meats and Drinks he hath viriated his Appetite, and collected a Mass of Crudities in his Stomach, the morbifick Matter which at last sends him out of the World. Thus the Drunkard drowns himself in a Dropsie, or by a Collection of Adventitious Heats inflames his Blood into a Fever; when he shall call for Drink without Satisfaction, and use it without Offence. And I wish it were seriously considered how peculiar an Enemy this Sin is to our Lives, and of how many sad Accidents it is the cause, some times fatal to Body and Soul; of which we have too many Examples: So false is that flattering Proverb, *A Drunkard never takes hurt.* And indeed Drunkenness is a kind of *Dæmoniacism*, and taking away the use of the Members of the Body, and Operations of the Soul; *the evil Spirit casts him sometimes into the Fire, and sometimes into the Water.* Nor is it a wonder that when the internal Principle of Direction, the Understanding, is de-

ſtroyed, the Guardian Angel driven away, and kept at a diſtance, the Devil ſhould take the advantage to do a Man a Miſchief. In a word, Intemperance is ſuch an univerſal Purveyor for the Grave, that it is become long ſince a Proverb, *Plures gulâ quam gladio*, &c. The Throat is the greateſt Enemy as well as Preſerver to it ſelf, and deſtroys more than the Sword.

Thus the impure Slave that with an Adulterous Eye purſues every Woman (beſides his Fears and Dangers) wears out his Body, and twiſts up his own Scourge. A Diſeaſe, I mean, that deſtroys his Form and Beauty, torments him with Pains when he ſhould take his reſt; makes him water his Couch with his Tears, and his Bed to be the Place of his Puniſhment, becauſe it was the Place of his Folly; and at laſt conſigns him over to Rottenneſs, and to become his own Sepulchre. And if Whoredoms and Adulteries do not always produce ſuch Tragedies, 'tis becauſe they are, in ſome Meaſure, reſtrain'd, and ſo it is the Effect of *Autarchy*.

Nay thoſe immaterial Diſeaſes, thoſe of

of the Mind I mean, that are not ſo converſant with groſs Matter, even theſe become prejudicial, if not fatal, to our Lives and Health. Covetouſneſs pines and withers the Body; Envy dries it up, and makes it pale; and Pride begets Quarrels, Contentions, and Wars, that ſend thouſands to the Grave together. I need not inſtance in more, for 'tis the Confeſſion and Complaint of emaſculated Debauchees, that their Vices have been their Enemies, and contributed to their Deſtruction. So that there is a natural Reaſon as well as Providence in the Sentence of the wiſe *Solomon*, *Evil ſhall purſue the Sinner, and he ſhall not prolong his days.* *Prov.* 10. 27. & 13. 21. *Eccleſ.* 8. 13. 'Tis *Autarchy* alone that preſcribes Moderation; that diſtinguiſheth betwixt the Abuſe and Uſe, betwixt the Poiſon and Nutriment of Meat and Drink; that maintains a due Temperament, and ſatisfies that Nature that ſhe preſerves.

§. 5. And here I cannot conceive what *Senſuality* hath to ſay for it ſelf, and in its own defence; unleſs it is by way of Recrimination: Unleſs ſhe leads you to the Cells of Aſceticks, and the Oratories

of Bolusses, and shews you the pale and lean Effects of Fasting and Mortification: the Skeletons of some few Saints, who chose to anticipate Death and die whilst they lived. See there (will she say) the Effects of Bigottism and Religious Frenzie, what she would reduce the World to if she could procure once a perfect Empire there! And what can Luxury it self do more? Besides thou mayst observe that Wise men die as soon and as well as Fools, and the Righteous fall promiscuously with the Wicked. Alas! Death makes no difference; nor can Integrity, Wisdom, Valour, or Parts oppose him. The End of Man is determin'd, and then why should the Means be blam'd; he was to die at that time, and therefore why should his Vices be accus'd for bringing him thither? Thus Sin is ready to excuse it self, though she lays the Fault at God's door, and on his everlasting Decrees.

To all which I answer briefly.

First. Waving the Question about the determination of our Lives (of which I shall find occasion to give you mine opinion towards the end of this Discourse)

I say, as to the Hardships, Fastings and Mortifications of restraining Vertue, I cannot find (as I noted before) that *Antichi* absolutely and universally prescribes them, but only where our particular necessities require them. God hath given his Creatures richly (though moderately) to be enjoy'd, and having given us his Son, with him hath given us all things. But when the Beast within (the Sensual part) begins to wax fat, and kicks against its Master and Maker both; there is then but too apparent Symptoms of a Spiritual κακεξία, an evil Habit of Mind; and then Fasting and other Ghostly Exercises become our Duty: For it is Physick to the Body as well as Soul, and serves mutually their Necessities. Besides, I do not find any Command, even in that Case, to make our selves sick, or to impair our Healths, for the sake of Religion.

Secondly. As for the Oratories of Recluses, and the Cells of Anchorites, I know not where we shall find them in *Europe*, unless we travel to Mount *Athos* in *Greece* in quest of them. And as for those Multitudes in the *Roman* Church, that

that pretend to leave the World, and undertake the Vow of Celebacy and Poverty, moſt of them (I will not ſay all, for ſome Orders perhaps ſtill retain their original Striftneſs and Abnegation of the World: moſt of them I ſay) have miſerably degenerated from the pretended Sanctity of their Founders. 'Tis true, there was ſuch a ſort of People of yore, and all Chriſtians were in ancient times extremely careful to keep themſelves unſpotted from the World, and ſome perhaps even to a kind of Superſtition. But this was then, when Religion poſſeſs'd the Hearts as well as the Heads of its Profeſſors; and when the Breath of the Holy Jeſus was yet warm upon the Heads of his Diſciples and the Primitive Chriſtians. But, in theſe wretched times of Sin and Death, 'tis more than we can do to perſuade Men to a Receſſion from the World, in prohibited degrees and a ſinful Converſe; and therefore this Inſtance is (eſpecially with us) utterly impertinent.

Thirdly. As for thoſe good Men that die Young: It proceeds not from any defect in *Autarchy*, but from other cauſes.

Perhaps

Perhaps from ſome Native Diſtemper, which they receive by Traduction, twiſted up in their very Eſſence: From the original Weakneſs of the Contexture of their Bodies, made at firſt, and intended by Nature for a Tent, not a continual Habitation for the Soul: Or, if the Pillars of the Body were ever ſo ſtrongly built up, yet ſome accidental Emergency, ſome hidden Train may ſuddainly blow up the Fort; and God, by his providential order of Second Cauſes, may concur to its diſſolution: Perhaps out of Judgment, as in the Inſtance of the diſobedient Prophet, that was ſent to declare againſt the Altar at *Bethel*, and *in his return was delivered up to the Lion that ſlew him*, 1 King. 13. Perhaps out of Mercy, when living well and longer are inconſiſtent, and when the righteous are taken away from the Evil to come. Theſe and ſuch like may be the Cauſes of the early Deaths of ſome ſober and regular Sons of Vertue, which yet their Temperate Life naturally tended to prevent. So that, notwithſtanding ſome particular Inſtances, we may ſafely conclude, That *Senſuality* is deſtructive to Humane Nature; which

which *Anarchy*, by its Rules and Directions, would long preserve; or in the Words of the divine Preacher, *My Son, forget not my Law, but let thine Heart keep my Commandments. For Length of Days, and Long Life, and Peace shall they add to thee.* Prov. 3. 1, 2.

Q. 6. The *Second* outward Advantage of *Autocracy* is, *A competency of Estate* or *Sufficiency* of the *bona Fortunæ*, as we commonly call Riches. And when I have said this, I mean not that it will infallibly and suddainly inflate you with Abundance, or that there is no other way to become Rich; but that it is the only lawful way to a worldly Estate, and a probable way as well as lawful. It will defend you from Poverty, and feed you with Food convenient, if not with Superfluities: It is the proper and natural Means to obtain and increase an outward Fortune, and where Providence interposes not, it will attain that end. This must be confess'd by him that considers that it enjoins, 1. Parsimony and Temperance, whereby we become the best Husbands of what we have, and avoid all needless Expences, the Effects of Pride

Pride and Prodigality, and the Conſumers of mighty Eſtates. 2. Juſtice and upright Dealing, which will procure us credit with all Men, and preſerve what we have gotten: For let Men take what Meaſures they pleaſe; yet they will not deny, but that Honeſty is the beſt Policy: For Juſtice doth attract the Love and Favour even of the Unjuſt; and upright Dealing will find a preſent as well as future Reward. *With the ſame Meaſure you mete withal it ſhall be meaſured to you again.* 3. Care and Induſtry, which engage us by all lawful Ways, Means, and Meaſures both to get an Eſtate and increaſe it. For if we ſearch into the Cauſes of Want and Poverty, we ſhall commonly find Idleneſs or Debauchery at the Bottom of it; and moſt Men muſt accuſe their own want of Providence, not the Providence of God, for their Wants and Indigency. 4. Liberality, Charity, and Mercy, which are ſo far from being Enemies to Eſtates, that they augment them; for *the liberal Soul ſhall be made fat, and he that watereth ſhall be watered.* Prov. 11. 25. Beſides they call down the divine Benediction upon our

ſelves

selves and our Endeavours. *To him that seeks the Kingdom of God, and his Righteousness, all things shall be added.* Matt. 6. And *he that casts his Bread upon the waters shall find it again with increase:* We may reasonably expect *to reap what we sow, and receive by the same Measure that we mete to others.* Luc. 6. 38. 'Tis our Lord's rule that cannot, will not fail, us if we do not prevaricate with our selves. *Give, and it shall be given unto you, good measure pressed down, and shaken together, and running over, shall men give into your Bosoms.* Nor can this Promise become ineffectual, but by our own Fault, our Covetousness, Hypocrisie and Infidelity.

And now I dare appeal to the Judgment of any Man, whether there can be a more probable way to an Earthly Estate, than to be industrious in our selves, to have credit with others, and the Blessing of God to crown our Endeavours? And whether it be not as evident on the other side, that *Sensuality* makes Men Prodigal, Debauch'd, Spend-thrifts, Unjust, Fraudulent, Creditless, Unmerciful and Cruel, and so to inherit nothing but the Curses of Men, and the Vengeance of God?

§. 7. But

7. But here I must walk cautiously, left the *Sensualist* take the Advantage, and prevent the usual Objections which he will make to what has been said upon this Head. It is confest therefore, that sometimes all these means fail: That Vertuous Men continue poor, whilst Violence, Oppression, and Cheatery thrive and grow rich: For God hath his secret Ends and Purposes, and may make what Exceptions he pleases from this general Rule, *viz. The hand of the Diligent maketh rich.* Prov. 10.4. There is a secret Providence that orders every Man his *quota*: And thence is that which *Solomon* observ'd long ago, *There is* (saith he) *that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.* Prov. 11.24. And yet this is no impeachment of the general Rule, *viz.* That *Autarchy* naturally tends to Riches, or at least to Sufficiency. But if this be further pressed (though I know no reason for it) I must not omit two mighty and almost miraculous Effects of *Autarchy*, which will sufficiently supply that Defect and make a Compensation.

1. The

1. The First is that of making the Poor Man rich, above what Care, Labour, or the Philosopher's Stone can do. For when God, for Reasons best known to himself, denies him Abundance, *Autarchy* teaches him to supply that defect, by a willing Submission to Providence, and a full Contentment with his small Portion, as that which God sees to be best for him: For he only knows what Measures are fit for us, and where to place the Two, as well as the Five and Ten Talents. Some Vessels are not fit to be filled with strong Liquors lest they burst, and every Man cannot bear the Temptation of Riches. God designs the Salvation of all Men in the first place, and to that great end proportions the Means thereunto. These, and such like Considerations makes him sit down fully satisfied with his share, and thus at least he is Rich, and *having nothing doth yet possess all things.*

And here I must tell you (my *Dorotheus*) that it is not a great Estate that always makes a Man Rich; for there may be great Poverty amidst great Abundance. It was a sore Evil which *Solomon* saw and lamented

lamented long agoe, *A man to whom God hath given Riches, Wealth, and Honour, ſo that he wanteth nothing for his Soul of all that he deſireth; and yet God giveth him not power to eat thereof, but a ſtranger eateth it.* Eccleſ. 6. 2. And what is he better for that which he hath, or rather ſeemeth to have, who either not uſes it, or abuſes it? Or wherein conſiſts the Happineſs of that Man whoſe Riches are given him out of Judgment, not Love; and to be ſnares of the Devil, not helps to Charity? An Eſtate may be acquired, 'tis true, by Fraud or Violence; but then it proves a continual Worm to the Conſcience, a Plague to the Mind, and a Conſumption to the Body. When a Father muſt run the danger of Damnation to convey an Eſtate, with a Curſe, down to his Son, and capacitate him to run the ſame Hazard; will you call ſuch a Man Rich and Happy? No, certainly, he is Poor, Miſerable, and a Wretch! whoſe miſtaken Love to his Son, hath induced him to ſell his own Soul to buy him an Eſtate, and made himſelf miſerable in the other World, to procure his Child a Shadow of Happineſs in this.

Whereas he that can conquer his Desires, and subdue his Passions; that is contented with his honest Lot, is rich towards God, and communicative towards his Fellow-Creatures; That Man, I say, is richer than *Cræsus* the *Lydian* King, or *Crassus* the wealthy *Roman* Subject.

2. The Second is that of sanctifying our Riches, and making it serviceable to our Eternal Concerns. A strange Property sure, to convert Poison into Food; to heal the unwholsome Waters, and of the Snares of the Devil, to make a *Jacob's* Ladder! And yet this is true: For our Lord tells us, that *this Mammon of unrighteousness* may be so rectified and distributed, that it may and *will procure us Everlasting Habitations.* And *Autarchy* alone (which forbids us to imprison it in our Chests, or consume it on our Lusts; but use it for our honest Necessities) doth teach us this mighty Work. Thus κάμιλος, the Cable-rope is untwisted to that fineness that it will perforate the *Eye of a Needle*, according to *Theophylact's* Sense of the Word; or else *the Eye of the Needle* is so expanded, and enlarged to that dimension, that κάμιλος a *Camel*

a Camel may eaſily paſs through it. Vid. Annot. in Matt. 19. 24.

§. 8. The *Third* outward Advantage and Gift of *Autarchy*, is, *A Good Name, Reverence and Eſteem with Men.* And this is evident by the Reſpect and Veneration which is given by the worſt as well as by the beſt of Mankind to Vertue whereſoever it is found. Thus a ſober Perſon ſhall be rever'd by the moſt profligate, and the temperate admir'd (though envied) by the moſt debauch'd. The chaſt Virgins, who keep their Innocence againſt many Temptations, ſhall at laſt be honoured as the Veſtals were of old; their very Company ſhall chill and quench the fiery Emotions of Voluptuouſneſs: for Vertue bears a Majeſtick Grace with it, whilſt Vice ſneaks into dark Corners: it carries a ſecret Awe with it, and checks the Attempts of *Senſuality*.

'Tis true, there want not ſome, that from the *Seat of the Scornful* can ſcoff at Vertue, and ridicule Piety (the peculiar Talent and Character of the laſt and worſt of Times) but then, take notice, it is not when in its own Shape, but when

misrepreſented. They give it diſgraceful Names, and dreſs it up in a monſtrous Shape, and then rally upon it. Thus Temperance is traduc'd under the notion of Covetouſneſs, and Piety is firſt term'd Hypocriſie and then expos'd as ſuch. The patient Man is ſaid to be a Coward; and the provident a poor narrow-ſoul'd Fellow: The chaſt is called coy and Proud; and the pious and devout is term'd ſuperſtitious and popiſhly affected. Thus Vice claps a *Sambineto* upon Vertue before ſhe is to be executed; and, like her Primitive Votaries, ſhe muſt be deform'd in the Skins of wild Beaſts, before even the Dogs will faſten upon her. But otherwiſe it ſtands a univerſal Rule, that Goodneſs commands the Reſpects of all, and her God-like Majeſty ſhines even to the dazling of her Enemies: for ſo did her great Maſter's Divinity overthrow thoſe that came to ſeize him, and the inviſible Rays of his Godhead dart them down backwards that came to bind him: Every one applauds Vertue, though few follow her: And all men call her Bleſſed, though ſhe has few that will imitate her. The greateſt Debauchee will commend

commend her to be Guardianeſs of his Children after his Deceaſe, and while he lives condemn that in them which he practiſes in himſelf. This he doth while he lives, and when he dies, his Relations (if of Ability) build him a Monument and a Pillar, and record upon it all the good Works that he did, but none of his Vices. Hence are thoſe lying Epitaphs, and pompous Commemorations with which the Tombs of ſome are adorn'd, whoſe Names yet ſtink worſe than their Carcaſſes; and the Canonization of ſome Saints to Heaven, whoſe Souls are (I fear) long ſince conſign'd to Hell. This is Demonſtration ſufficient to convince us, that nothing can conſecrate our Aſhes, and give us a kind of Immortality here, but Vertue.

§. 9. On the other ſide, there is nothing more diſhonourable than Impiety, or unman-like than Sin. For inſtance: How ſhameful a thing is it to ſee a Creature, dedicated to the Service of God, ſtudy nothing but the Satisfaction of his Belly? For a Man made for noble Thoughts and Contemplations, to ſink below the Beaſts, and become a driveling

Sot, and covetous of that which his Nature cannot bear! To see the glorious Image of God and Man both defac'd, his Beauty clean gone as well as his Reason, and himself a Companion to *the Dog in his vomit, and to the Sow in her wallowing in the mire!* To see a rational Being without Sense, and a Man without Understanding, even beyond the Example of *Nebuchadnezzar*.

How much below common Truth doth he descend that can swear to that, which his own Conscience (at that very instant) tells him is damnably false; or that can fawn upon him that he hates to death? That can dress up an Ape with gawdy Titles; and cringe, and bow to him, whom yet he will aside call a golden Ass? How cowardly a thing is it to be forc'd to dissemble hidden Treachery; to flatter an Enemy, and so take advantage of his Security, that he may mischief him in secret, whom he dares not meet publickly? How unworthy a thing is an insidious Parasite?

What can be more sordid, than for a Man of Reason, and a Professor of the *Christian Religion*, (a Religion that exalts Reason,

Reaſon, and directs us to the Angelick Life) to doat upon Gold or Silver, that is, white and yellow Earth; and to preferr a piece of Money to a Heavenly Vertue? What can be more fooliſh than to ſell a Man's Soul, (that is, himſelf) for a Bubble; or be condemn'd to the Galley all his life, that he may be ſaid to die rich? To be always fearing Want, in the midſt of Plenty; and to hanker after more, when he hath already more than enough? What more deplorable than to chooſe a Fever, that he may have the pleaſure of drinking and dying; to ſlave himſelf for fear of Want, and die for fear of Death?

What pity is it to ſee a Gentleman, otherwiſe compleatly endowed with the Gifts of Nature, to turn Slave to his Luſts, and Fop to the Humours of a Proud Woman? To ſee the Imperial *Darius* fawn upon *Apame* his imperious Concubine, and him that govern'd ſo many Gallant Men, govern'd himſelf by an inferiour Harlot? To ſee a Man forſake his loving Yoke-Fellow (that bears up one end of all his Cares and Fears,) and all the Pledges of their mutual Loves,

for the Embraces of a Strumpet, who loves him not but for his Money; who will firſt conſume his Eſtate and then his Body, and at laſt leave him to run the riſque of his broken Fortunes, not to be repair'd without freſh Sins and Dangers!

And, that I may ſay all in a word, to ſee a Chriſtian, made at firſt but a little lower than the Angels, and inſtructed in thoſe Myſteries which were hid from them; to ſee ſuch an one (I ſay) degenerate below the Beaſts, and ſeek his chiefeſt Happineſs with the worſt of them! Thus every Sin draws after it the tail of a Serpent, Diſgrace and Shame; and no ſooner did it enter into the World, but it made the guilty *Adam* hide himſelf from the preſence of the God of Purity. Nor has it got any great repute (though many Followers) ever ſince. It is naturally aſham'd of it ſelf, bluſhes at its own Deformity, and uſually walks abroad in diſguiſe, under borrowed ſhapes, and better names to conceal it. Thus the Prodigal muſt be call'd generous, the Covetous provident, the Laſcivious complaiſant, and the

the Debauch'd a Good Companion. Thus Singularity and Faction were term'd Zeal; Diſobedience tenderneſs of Conſcience; and Murther, Rapine, and Ambition blended together, were call'd the Cauſe of God, and Reformation.---- 'Tis a hardned Sinner indeed that will not bluſh to hear in publick what he doth in private, and a patient one that will not highly reſent it: For tell but a common Harlot what ſhe is, and you move a neſt of Waſps; and the Adultereſs will take the advantage of the Law againſt you. Shortly, Every Sin is a reproach to Humane Nature, a diſgrace to Reaſon, and an indignity to the Order of the Creation. Sin and Shame are inſeparable.

§. 10. On the other part, (that I may look into the other Scale) Wiſdom exalts them that are of low Eſtate, promotes them, and brings them to Honour. *It lifts up the poor out of the duſt, and the needy out of the dunghil, that he may ſet him with Princes, even with the Princes of his People.* It is a portion more precious than Gold; than the Onyx, Sapphires, and Rubies: It is the Original of all true Nobility,

Nobility, and ſupports their Titles and Dignities, which Debauchery would deſtroy, and ſo pulls 'em down into the order of the Vulgar. For Vertue is the true Nobility, the *Palladium*, or (that I may uſe a Chriſtian term) the Guardian Angel of Greatneſs: She enobles her Servant, and, not only himſelf, but his Poſterity; without this, Grandeur is but a ſwelling Bubble, a Cloud without Rain; or, rather, a blazing Comet that ſhines with borrowed Rays, and attracts the wonder of the Vulgar, and yet is in it ſelf an unlucky Omen to the World; and though its diſmal Effects may continue long, yet it ſoon vaniſheth. Wiſdom firſt founded the World, and hath preſerv'd it ever ſince, and as for the ſeveral Governments of it, they have been all continued by *Autarchy*: For *Self-Government* is the Foundation of all others, and he that will rule others muſt firſt learn to rule himſelf; his own Paſſions and Affections require his firſt care, and after that then thoſe of other Men. *If a man cannot rule his own houſe, how ſhould he take care of the Church of God*, ſaith the *Apoſtle*? And I add, If he cannot govern himſelf,

ſelf, he can govern neither: For it is the ſureſt way to begin at the bottom, to lay a good Foundation, and ſo build gradually. The beſt ordered Governments chuſe their Generals out of thoſe that have gone through all the Degrees of Diſcipline in the School of War.

§. 11. And yet, after all, it muſt be confeſs'd (and I note it here to prevent an Objection) That Deſert is not always rewarded, nor Merit crown'd, in this World. Some precious ſtones muſt lie buried in the Earth. 'Tis not fit Nature ſhould be quite rifled of all her Treaſure at once, and have all her Rarities ſhown together: For if ſhe had no reſerve, ſhe might be bankrupt, and her Treaſures would be ſoon exhauſted. There is not Reward enough perhaps in the World to ſatisfie all Rivals; and the Fountains of Honour are not infinite, but have their Bounds: beſides it is but reaſonable that ſome things ſhould be reſerv'd for the Rewards as well as Puniſhments of the other World, and we may well imagine this to be the deſign of Providence when it ſeems not to regard Vertue or Vice in this.

this. All that I have hitherto pleaded for, is, That Vertue is usually rewarded in this Life, and that with Honours; or, at least, Reverence as part of its Portion. That the *Autarchist*, (the good Man that can govern himself) is usually thought the fittest to govern others; and that such a Man shall be esteem'd and rever'd, even by the most disorderly. But if at any time it falls out otherwise, if Providence (for reasons best known to it self, perhaps for our own Good) shall so far alter the course of Nature and dispositions of Mankind, as to suffer Desert not to meet with due Respect; be not you *(Dorotheus)* yet discouraged in your Race of Vertue, for the more is reserv'd for you when you arrive at the End. Be content therefore to be a Jewel, though sometimes you lie neglected in the Dust; and to shine, though none takes notice of you. 'Tis a greater thing to deserve to be a Prince, than to be one actually; and he is indeed a King that reigns over himself and his own Appetites, though he hath none other Subjects. Remember that Vertue is its own Reward here, though it had neither Riches nor Honours attending;

attending; beſides it muſt be rewarded hereafter. Thoſe internal Bleſſings of Peace and Joy are its own, and, when it hath no other Reward in this World, (which is very ſeldom) God takes notice of it, and *his Reward is with him, and the greater becauſe deferr'd.* And therefore upon the whole matter, I muſt conclude, That *Autarchy* is the only way to true Glory here, and Immortality hereafter.

§. 12. By this time you muſt confeſs that Godlineſs (and *Autarchy* is nothing elſe, but the Power it exerts over the furious and raging Paſſions) hath uſually the promiſe of this Life, as well as that which is to come. That her outward Advantages are great as well as her inward. *Her ways are ways of Pleaſantneſs, and all her paths are Peace. Length of days are in her Right hand, and in her Left Riches and Honours.* Theſe are the Privileges that *Solomon* annexes to a Heavenly Wiſdom, of which *Self-Government* is the greateſt and hardeſt part. I might here further add to its Advantages that of outward Peace with Men, (for Peace of Mind was proved to be her gift in the laſt

laſt Diſcourſe) the quiet I mean, Good Will and Neighbourhood, ſhe would ſettle in the World; and the Diſſentions ſhe would baniſh out of it: It would reſtore the terreſtrial Paradiſe again, together with its priſtine Innocence, and make that a Temple of God, which is now become a den of Thieves: It would caſt out the Devil of Hatred and Malice, of Self-Love and Covetouſneſs, of Pride and Revenge (thoſe Fiends that will not ſuffer us to live in Peace) and reſtore Love, Meekneſs, and Humility to bring the Frame of Nature in order again. Thus it would make us all happy if we would accept of Happineſs; and we ſhould, while we live here, have ſome Fore-taſtes of the Felicity we are to receive hereafter. Theſe are ſome of the Advantages of *Antarchy*: I might add many other, and make many ingenious and ſurprizing Obſervations thereupon. But it is time to retire, and try to practiſe mine own advices: Beſides, I have in ſome meaſure diſcharg'd the Promiſe made in the Firſt of theſe Eſſays, and therefore after a brief review of the whole, I will deſcend to the Concluſion.

§. 13. You

§. 13. You have heard therefore (my ſtudious *Dorotheus*) in the Firſt Paper the Doctrine of *Autarchy* explain'd, together with the ſeveral Rules of Practice. In the Second I have, I hope, ſatisfied, you that its Pleaſures are true, ſubſtantial, and durable; whilſt thoſe of *Senſuality* are deluſive, uncertain, and unſatisfactory: That its *regimen* is not ſo grievous or difficult as the World would perſuade you; but that it is attended with the beſt inward and outward Pleaſures. In this Laſt I have endeavoured to ſhew its outward Advantages, as Health, Long Life, Riches and Honours in this World, as well as Eternal Life in the World to come; if it fails in any outward Bleſſing, 'tis but in order to a greater; it naturally leads to 'em, and if it ſometimes miſs let not that be your diſcouragement: Food may, by accident, cauſe Diſeaſes, and that which is the means of Life, cauſe Death. However, it cannot fail of Life with the *Ancient of days*, and the Riches and Honours of a Heavenly Kingdom. This is the Argument of what I have writ upon this Subject; and my Deſign and great End

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in all this, is to excite you to the Practice of those Vertues included under the Notion of *Autarchy*; and such are Patience, Meekness, Humility, Temperance, Continency, Charity and such like. And to this End, I will commend to you these Considerations.

I. It is a Duty not only according to original and incorrupt Nature (in which the lower part is design'd to obey the upper, and join'd to it for its service) but also worthy of it. It is the peculiar Character of a good and wise man, of him that lives the Life of Angels here, and is design'd to live with them hereafter: It is the only way to restore the defac'd Image of God, recover our lost Integrity, and the Æthereal Seats from whence we are fallen, which is our business in this World; for we are sent hither to be exercised in Vertue, that we may be fitted for Light and Glory: And he that doth not answer this end of his Creation in this Life, shall sink down in the next; he shall have cause to lament that he had any Being here, and shall be so much the more miserable, by how much he might have been happy.

II. It

II. It is an Exerciſe that hath the reality of all the true Pleaſures that God uſually beſtows upon the Sons of Men, in this Vale of Tears; whilſt the Pleaſures of Sin are falſe, counterfeit, and momentary: Beſides, it is a Preparative for future and greater Joys, when God ſhall lift up our poor dejected Souls out of their terreſtrial Priſons, to the Æthereal Seats and Offices nearer to himſelf. To which add, That it hath (as you have heard prov'd) all the outward Advantages we can expect in this ſtate of Darkneſs and Death. For it hath been evidenced, That nothing can tend more to Health and Long Life, Riches, Credit, Reſpect; yea, an immortal Name (if any ſuch thing can be obtain'd here, or is worth the purſuit,) than this Great Duty. Thus 'tis an Aggregate of all the poor preſent Joys of theſe lower Regions; and an earneſt of thoſe of a higher; and if any thing can make us happy here, 'tis only this.

III. It is an Exerciſe that the World, as well as Religion, will in ſome ſenſe exact of us: For though Chriſtianity requires ſtricter Rules of Diſcipline for the Body,

by how much its Principles are higher, nobler, and more remov'd from Corporeity; yet *Autarchy* is daily (and in ſome reſpects muſt be) uſed in every condition of Life. Every prudent Man muſt uſe it, and ſo hath done from the beginning; and that Man doth not live who denies himſelf nothing. If mortal Deſires were all to be ſatisfied, they would be ſoon too clamorous to be endured, and would, in a ſhort time, deſtroy themſelves as well as us. We daily deny our ſelves ſome thing, and look upon it to be no burthen, but are content ſo to do. Subjects deny themſelves the Pleaſures of Regality, and Princes willingly relinquiſh the Liberty and Receſſes of Subjects. The poor are contented to fare hard, and be without the Varieties of the Rich Man's Table, and the Rich Man is forc'd to want the Appetite and Freedom of the Poor. We look upon it to be our Fate to be without many things, upon prudential and ſecular Accounts. The World will enjoin *Self-Government*, without the cenſure of Tyranny, and why may not Religion? Be but then as wiſe for your Soul as you are

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for your Body or Estate, and you need no more. The other World may sure engage you as far as this.

IV. And Lastly (that I may come nearer your self, and your present Circumstances), It is an Exercise that can only suit with your Education under the best Discipline and the most learned place under Heaven. It is the true End of all your Studies at School and in the University. It is the Aim of those excellent Men that have the educating of Youth, the cultivating of Natures, and the dressing of Souls in every Seminary of Learning. It is the End of your Friends Cares and Fears for you; of the Sciences that you have studied, and the Degrees you have taken: and particularly of the highest and most useful Science, called Moral Philosophy. As to Physicks, there be many things in Nature inexplicable, and so are like to remain till this Dream of Life is over: And other things are explicated several ways, by several Men, endlesly confuting each other (so that some have concluded to sit down with a Resolution to profess to know nothing;) but Morality, or the Doctrine

of conforming our Manners to the Rules of Vertue, is plain, eaſie, and certain. And while other Sciences may be perverted to vain and ſinful Ends and Purpoſes, the Morality of the Schools is the Hand-maid to that of Divinity, and leads to that we learn of Chriſt. It has an inherent holineſs in it, and is not ſubject to Perverſions; and the Moraliſt ſhall be ſtill accounted (as he was once by the *Oracle*) the wiſeſt and the beſt Man: For this Learning (eſpecially that part that teaches you to govern your ſelf) *è cælo deſcendit*, deſcended from above, and directs us thither.

§. 14. Nor are you to deferr the Duty of *Autarchy*, or the governing your ſelf till Old Age or a fitter Seaſon in your Judgment, but ſet your ſelf to the preſent Practice of it. And againſt the delaying of this or any other Duty, I muſt lay before you theſe Five Conſiderations.

1. Our Life is uncertain, neither have we here a continuing City, but muſt, we know not how ſoon, be turn'd out into the vaſt Abyſs of Eternity to ſeek one. In all the Periods of our Time, Death attends us as well as in Old Age, and our laſt

laſt Day is both certain and uncertain to us: For God, when he ſent us hither, allotted us our times, long or ſhort, according to his Will and our Neceſſities, and in proportion to our Wants and his Goodneſs. And he hath wiſely hid the Bounds and Limits of theſe our times in Darkneſs and unknown Futurity; ſo that we cannot find them out till we have paſſed them: And this the rather, that no Man might preſume upon his remaining Sand, deferr Repentance, or depend upon any but God for Life. That we might always expect, what (for ought we know) may befal us at any time, and make every Day our laſt, becauſe it may prove ſo.

2. Though we cannot find out the Dimenſions of our Lives, which are hid with God, and *beyond which we cannot paſs*, as *Job* tells us, *Job* 14. 5. Yet, I ſuppoſe, it lies in our own power to ſhorten them, and ſo curtail that Bleſſing that Heaven deſign'd for us: For I conceive, that thoſe Terms and Limits are aſſign'd Conditionally, and upon ſuppoſition of our uſing the beſt Means and right Management of our ſelves. And,

consequently, in these licentious Times, few Men reach those Bounds set by God and Nature: And though, it may be, we cannot enlarge those Terms set for us (which I am apt to believe, in compliance with *Job*'s Words afore-mentioned;) yet it doth not follow but we may shorten them. Thus Excesses carry us off betimes; and Debauchery dispatches us in a few Years: the Sword hath slain its thousands; but Sensuality its ten thousands. It is beyond the power of Physick to restore what we consume and destroy; and we are most of us at all times, and all of us at some time or other (God forgive us) a kind of *felo de se*'s, or Self-Murtherers. *Autarchy* must therefore be begun betimes, because it can then only bring us to our Journey's end, and save us from the imputation of contributing to our own Death.

3. 'Tis a foolish and dangerous thing to put off that which we must, not only begin, but perfectly exercise at one time or other, or else be miserable. It is contrary to all the Methods of Wisdom and Prudence in the world, to defer a thing of that infinite concern to us, as Salvation,

Salvation, or the Means requiſite thereunto. Procraſtination may poſſibly make us miſerable in a moment, but it can never do us the leaſt good.

4. God, with whom are the Meaſures of Life, and the fatal Bounds which we may not paſs, may juſtly reſent our delay, and offer us his Grace no more. He that ſlights his great Concerns in this World, when he hath Opportunity, may juſtly have that Opportuity taken away from him; and who knows but God may enlarge or abbreviate our Lives, according as we uſe or abuſe his Tenders of Grace. However, the Door may be ſhut, and the day of Salvation may end before that of Nature. The Scripture tells us, *To him that hath ſhall be given, and he ſhall have abundance; but from him that hath not, ſhall be taken away that which he ſeemeth to have.*

5. And Laſtly, Procraſtinators ſeldom begin, much leſs finiſh any Religious Work. And there is this reaſon to be given for it, The ſame Cauſe which makes you deferr a thing to day, will to morrow, and ſo forward. And if Difficulty, Idleneſs, or Want of Inclination

be that cauſe to day, it will be more to morrow, and ſo forward. The longer the work of *Self-Conqueſt* is deferr'd, the harder it will grow, till it becomes inſuperable, and the more will be your Averſion to it. The Fleſh, which at firſt is tractable and tender, will (if left to its own Management) become ſtubborn and hard to be bowed. And therefore it hath been obſerved, That Procraſtination is not only a Sign but a Cauſe of final Impenitency. Remember, therefore, the Sentence with which a late pious Author concludes his Book, out of the Mouth of the wiſe *Siracides*. *Make no tarrying to turn to the Lord, and put it not off from day to day.* Eccluſ. 5. 7.

§. 15. The Concluſion of all ſhall be hortative, and (that it may have the more Effect) in the words of the divine *Pſalmiſt* quoted and approv'd of by St. *Peter*; and ſo declaring the Senſe of the Old and New Law about the Duty of *Autarchy*, and its preſent Reward. *Pſal.* 34. 12, &c. and 1 *Pet.* 3. 10, &c. *What Man is he that deſireth Life, and loveth many days, that he may ſee good? Keep thy Tongue from evil, and thy Lips from*

from ſpeaking guile. Depart from evil and do good, ſeek peace and enſue it. For the Eyes of the Lord are upon the righteous, and his Ears are open to their prayers; but the face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth. In which words the great Duty is *Autarchy*, which conſiſts (1.) in the *Government of the Tongue*, from Raillery and Falſhood; (2.) *of the Actions*, in declining every evil Act, and doing that which is good; (3.) *of the Mind*, that it be free from the unruly Paſſions, peaceable in it ſelf, and peaceable with all men. Thus for the Duty; then for the Reward, It incloſes the Duty on all ſides, that one may not be ſeen without the other. It promiſes (1.) Temporal Bleſſings, as moſt agreeable and taking with fleſh and blood, *viz.* Long Life, Many Days, and Enjoyment of Good in them: And then adds (2.) Spiritual Bleſſings, and theſe follow the Duty; *God's Eyes*, i. e. his gracious Aſpect or Providence, *watches over the righteous, and his Ears are open to their Prayers*; whereas, on the other ſide, *he ſets himſelf in oppoſition to them*

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that do evil, his Fate or Countenance *is against the Senſualiſt, not only to cut him off from the earth; but the very Memory of him, his place and name, ſo that they ſhall no where be found.*

You ſee then *(Dorotheus)* both your Duty and Reward. And what now can be expected from you, upon the whole matter, but that you ſhould act like your ſelf, as a Man of Reaſon and Underſtanding; and, having the Candle of the Lord for your Guide, that you follow its Light in all things. Do nothing therefore, unworthy of your Knowledge and Learning; and entertain no Thought that may be a ſhame to either. Bring every intended Action to the Teſt, and examine it before the upper Court of Judicature. Avoid Self-condemnation as the greateſt evil; and ſcorn to do that in private, which you dare not own in publick. Eſchew not only every ſinful, but every unworthy Action; and abſtain not only from Evil, but from the very appearance of it. Deſire nothing but what is neceſſary and proper for you; and ſuſpect every Licentious Act, though there appears no preſent Sin

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in it. Uſe your Body to ſome Diſcipline, and accuſtom it to Diſappointments now and then, that it may the eaſier bear the non-enjoyment of things prohibited. Keep it and its Appetites at a diſtance and under the rod; and if it rebels, exerciſe it with Faſting and Abſtinence. In a word, Be abſolute in your ſelf, and tolerate no Reſiſtance there.

§. 16. Thus taught *Socrates* that living Image of Wiſdom, and *Plato* the God-like, and the reſt of the wiſe and obedient Sons of Nature, enlightened only by the glimmering Candle-light of its Laws. Nay, thus taught and liv'd the Holy Jeſus, and ſpent his time here in Faſting, Prayer, and other ſpiritual Exerciſes, not out of any neceſſity in reſpect of himſelf, but that he might give us an Example: He willingly choſe Sufferings and Poverty rather than Empire, and preferr'd Sorrow to Mirth, as more proper for a Vale of Tears. Thus liv'd and taught his holy Apoſtles and firſt Followers, denying themſelves, chaſtiſing their Bodies, and keeping them under, and that not only for Cure, but for Preven-

Prevention. And thus liv'd and taught the Primitive Saints for ſome hundreds of Years; till Iniquity began to abound and the divine Love to wax cold: Many of whom (that they might be more than Conquerours, ſhew the Power they had over themſelves, and avoid Temptations) choſe to prevent Death, and die whilſt they lived; leave the World, I mean, and all its Vanities and Follies, abandon Delights, renounce all humane Converſation, deny themſelves even innocent Entertainments, and ſhut themſelves up from the power of Vain-glory and all Society. And this was the Original of a Monaſtick Life.

I know very well that there is no Neceſſity of going thus far, and that even this ſort of Deſertion of the World hath degenerated into Hypocriſie. That the blackeſt Crimes have been acted in the dark, and the greateſt Licentiouſneſs under the Monk's Cowl and Hood. I know likewiſe that no Man is neceſſitated to take upon him the Vow of Cœlibacy, or to forſake the World in that Senſe. Our Lot is eaſier than theirs, who were forced to fly to the Mountains,

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and ſpend their times in Solitudes. Religion is (God be thanked) both commanded and rewarded; and *Autarchy* admir'd by all, though us'd by few. But this is that I have and muſt maintain, That we muſt *keep our ſelves unſpotted from the World, and the ſinful Luſts of the Fleſh.* And, in order thereunto, That we muſt learn the Art of *Self-Conqueſt*, by the moſt convenient and ſuitable Methods; and that we ought to be prepar'd to ſuffer, though we have no preſent Enemy or outward War. That Chriſtianity is a ſpiritual Warfare; and that we have the Devil, and our own Luſts to combate and conquer. And, finally, That thoſe good and wiſe Men, which like ſo many Stars illuminate theſe dark Regions of Sin and Ignorance, ought to be *Autarchiſts.*

Shine then (my *Dorotheus)* amongſt theſe few: for thus only ſhall you enſure inward Quiet and Peace amongſt the Uncertainties of an unconſtant World; you will experiment true external Pleaſures, beſides the Comforts of a pure Conſcience, which nothing can take from you; you will find inward Pleaſure and Peace,

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if not that which outward, and probably Long Life, Health, Credit, Respect, and many good days. The ſtrait Gate will grow wider, and the narrow Path broader, and *Autarchy* will at laſt prove your Reward as well as Duty: You will begin here to live the Spiritual Life, the Life of Angels and beatified Souls; which, as you grow older, will become more and more delightful; till at laſt you meet Death diſarm'd of all its Terrours, lovely and charming, becauſe it will conduct your willing Soul to the Regions of Bliſs, and to the Company of Angels. Which is the daily Prayer of your Friend, and the Deſign of theſe Papers.

FINIS.

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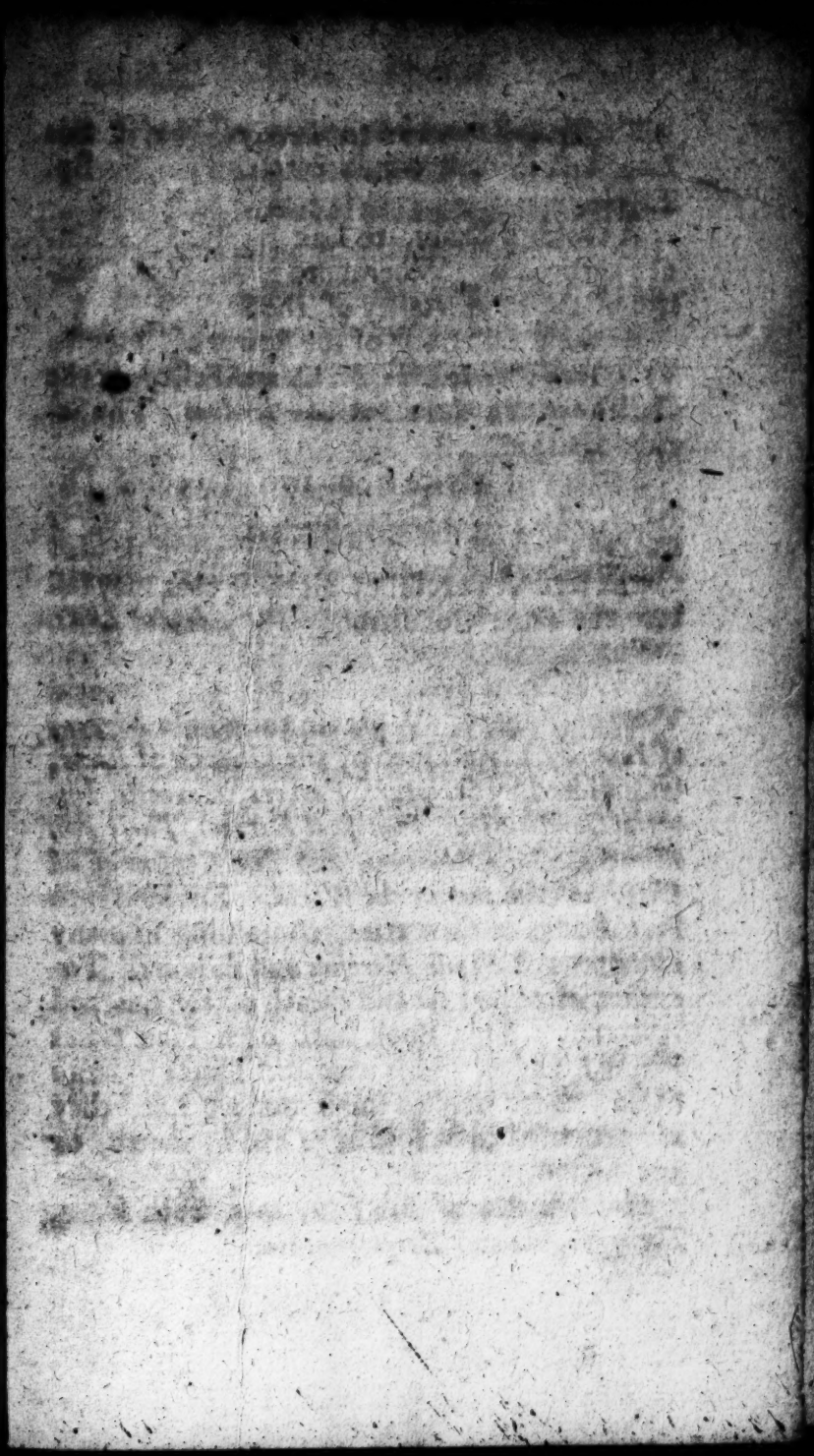
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